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# P A R O C H I A L W O R K.

BY  
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INCUMBENT OF HARROW WEALD, MIDDLESEX.

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## P R E F A C E.

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THE issue of a second edition of *Parochial Work* induces me to make a few remarks on the present condition of things around us. We are on the verge of a solemn crisis; and we should ascertain how far adherence to private judgment and party-spirit may have misled us hitherto. The English Church has at this moment to work upon a most difficult field; but it belongs to her of right. One of her chief difficulties lies in the fact of her being counterworked by many freer bodies. The Roman communion especially has attempted to take advantage of her fettered condition, magnifying the differences between the English Church and itself, while many among us have been too much inclined to obliterate them. The extreme assimilation to Rome which has been attempted, from a disbelief in the substantive existence of the English Church, as if she had no distinctive limitations and characteristics of her own, while I believe she has characteristics eminently suited to meet the wants of our people; the neglect of our immediate work, while we have occupied our minds with dreams of immediate visible union with



Rome; the pandering to the sensuistic appetite of an over-refined age,—are illustrations of the spirit I refer to.

1. I would first suggest that we have not felt a vigorous confidence in our own position, and have worked with a hesitating hand. We should expect dangers and difficulties, and not be discouraged by them. Our position is clear, definite, and decided. There can be no doubt about it. Our relation to the State, our hold on the English people, our numerical force, our political influence, and our support from our own higher authorities in the episcopal office, may be more than doubtful; but this does not affect the actually sound standing of the English Church. She has an existence wholly independent of these, which are but the accidents of her position. And we must clearly see and clearly act on this position before we can do any thing towards fulfilling our high vocation. In possession of apostolic orders; preserving the rule of faith which the earliest and apostolic days recognised, and upon which fact I lay the greatest stress; with the analogy of the Jewish Church before the first advent as a reason why we might expect divisions in the visible unity of the Christian Church before the second advent, the same analogy forbidding on any hypothesis the desertion of an ecclesiastical position once instituted, even though by State policy,—forbidding the desertion of providential guiding for the sake

of any advantage of unity, centrality, or elevated discipline ; with the state of things around exactly fulfilling prophecy, whether interpreted by High-Church or Low-Church schools of theology, as well as coincident with the expectations and interpretations of those prophecies by the first ages of the Church ;—with all this to encourage us, why should it alarm us to find ourselves left almost alone in the determined assertion of ancient dogmatic theology, neither dragging our anchor with us, as Rome does, nor cutting cable from the rock of Scripture altogether, as the Rationalistic schools. With all this on our side, why should we not feel confidence in our position ?

But while we see this clearly, we must boldly assert it ; we must be prepared to die for it ; we must contend for it against every other power, and must impregnate our people with the same conviction. And then, whether the State recognise us or not, whether or no we stand a few amongst a multitude, and those few a persecuted flock, it matters not. Persecution would only strengthen our conviction of truth ; State rejection would only give us liberty. Let us maintain a firm positive English position, and let who will be against us, I believe our counsel and our work will be found to be of God.

2. Another rule which, of course, we should walk by, is the adoption of such a temper and such guarded language in expressing our views of

truth as would be understood by religious, earnest Churchmen of other parties. Even among ourselves there is great need of similar caution. The clergy who sympathise with each other in their views of Catholic truth too often misunderstand each other's lines and powers ; they lack unity to the eye of the world, and paralyse opposition to the common foe. Surely some method might be adopted of a more perfect and practical knowledge of each other. In a day of deep distress we have no right to allow the common safety of God's Church to be imperilled by any counter claims on us of an inferior kind ; and the claims which shackle many among us are of an inferior nature to those of the Church of Christ. There may be an energy dormant, and I believe there is, in many of the working clergy in England, who, simply from diffidence, ignorance of how to proceed, want of being roused to exertion, are now wasting powers and earnestness which might be brought to bear in a powerful manner on the disturbed condition of the English Church. This union should not simply be the one which Church unions are effecting, but one of deep spiritual communion and united intercessory prayer and self-denial, and a most careful and conscientious performance before God of the particular duties of each man's sphere and station.

No truth is more strikingly illustrated in daily life than that men misunderstand each other and dispute for want of seeing and knowing one an-

other. In fact, I feel so sure of the applicability of that rule to the present state of things, that I believe if only we could see more of earnest and honest Evangelicals, we should find very many differences pass away, and much rancorous expression would cease between us. The good of both parties have more the cause of Christ at heart than the other imagines; both are more united in their aim; and many cruel expressions are used by the one of the other, which would soon be succeeded by kindness and love, if only we saw more of one another. There is an attraction in any two beings possessed by the Holy Spirit which no counter attraction can ever overcome. We hold off from ignorance of each other. The earnest prayer, the manifest effort at self-negation, the heart full of Christ, would so absorb the attention and eclipse all other points, that men would soon forget their differences in their common yearning for the kingdom of heaven. But this by the way. The fact is true of members of the school which in this day represents the spirit of the Church. If our dedications and anniversaries were under stricter rule, and altogether for the sake of communion, intercessory prayer, and converse on holy things; if religious gossip were less in vogue,—how much strength should we give to the cause we are engaged in, and how amazing would be the blessing we should procure! If leadership could be suspended by the real union of the mass, there would

be less danger of precipitate and thoughtless movements. Attracted by some one luminary, whose brilliance has dazzled their eyes, perhaps more intellectually than morally, some have taken a step they may live to regret. Have we not thought too much of leadership? too little of communion, intercessory prayer, and spiritual example? For instance, how noble and effective might be the working a mission, by the coalition of earnest and devoted churchmen of various shades of opinion, in some dark and benighted population like Plymouth or Bristol, on which Rome is preparing to seize! What confidence in the Church might not such a united action give to the poor of England, who, as yet dazzled with the energy of other bodies, scarcely understand what the English Church is! How many differences among ourselves might be softened down by co-operation in one great work!

3. Nothing so tends to influence men, and especially the poor and the young, as facts daily seen around them. And one reason why Protestantism has had so little power to form elevated holy character has been the poverty of its religious facts; the Catholic system has many, through whose aid and instrumentality it teaches. Daily prayer, weekly Communion, catechising, due attention paid to the administration of Sacraments, are facts which tend above every thing to teach positive truth and make it understood. We may



preach, argue, and talk of their importance for years; it will be comparatively unavailing without these illustrations. The frequent recurrence of the holy Communion will teach the continual love and Presence of Christ in His Church, and the fact of daily prayer will teach by living illustration the need of sinful man's continual return through grace to God.

Each of us, in our own sphere, may do much in this way towards raising a higher tone of positive theology among our people. If there are no such acts, men have reason naturally to doubt the sincerity and reality of opinions which lead to no practical results; and we surely have not seldom to lament that persons who condemn and regret the negative condition of religion, should yet exert themselves so little to bring out and illustrate positive theology among their own people.

Of course, over and above such acts will be the necessity of preaching and teaching dogmatically, and making men feel that the truths they hold are matters of faith, not opinion. We must connect, in our teaching, faith, with the daily lives and acts of our people, in their several worldly callings. It is impossible to avoid the conclusion that the people of England, especially in the late clamour, have held all the points of churchmembership merely as opinions,—in fact, have not really held them at all. The Church has been the accident of their existence; their real essential life has been mainly

negative and puritan. It has been simply the influence and weight of *prestige* and the force of habit which led most men amongst us even to profess belief in the good of a priesthood, sacraments, or other forms. A crisis tests truth : and we find numbers willing to deny at once the validity of all these. They never believed them, and are holding them now only as matters of indifferent opinion, and would no more die in their defence than they would in defence of the posthumous fame of Julius Cæsar. Our duty surely is to convince our people in every way that the teaching of the Church is a matter of faith, and to place before them nothing for which we are not prepared, if need be, to confess, and die.

4. Another aim should be, to have a definite by rule which to limit our actions and proceedings. Surely men have hitherto been dreamy and uncertain ; have professed to work up to the Prayer Book, and really worked beyond it, and yet have not recognised to themselves or others that they were doing so. They have had an uncertain aim, and have consequently overreached themselves, and in a day of trial have failed in having any positive principle. We have seen this error, and must avoid it. We may use every lawful means to get the whole tone of the Prayer Book elevated, but we must have a clear statement, a clear ground to work on. If the Prayer Book is not enough for us, the English Church is not enough for us. If we make up our

minds to work within the directions of the Prayer Book, we shall be understood by others, and we shall know what to die for ourselves ; for while we will not work beyond it, we insist on working up to it, and refuse to yield one tittle of that which, given us by the hand of God, can never be taken away by the hand of man. Let us at once have done each with his own improvement upon it.

We can hardly act boldly and decisively unless we have a clear and definite ground to act on ; the least uncertainty paralyses efforts. And the way in which men have of late acted beyond their acknowledged standard has produced much hesitating action. It has either driven them to apparent violation of honesty, or to a special pleading which was not worthy of the subject. The only rule we can take is that of the English Prayer Book, however much below the mark it may be of what we might some of us desire. Till we have some true clear limits, we can scarcely be ready to meet death in the cause ; and we must be prepared to meet death, for God knows how near the persecution of a violent and infidel multitude may be. And how by any other course can we exclude that greatest source of weakness, the use of private judgment ?

The depressed tone of the Prayer Book may be providential and for our protection ; and it will be safer to take that, and obey it in its depressed condition, than to make hesitating and unauthorised advances, which may draw men nearer

to Rome, alienate the affections and confidence of the people, and leave us to fight a battle in a false position. We are sure that our present position is sound and safe ; and all the agitations, and storms of State opposition, and popular violence, convince us more and more that we are right. The sheep cannot be the many, nor the Church of Christ popular. It must be ever a thin narrow stream of water, winding often almost unseen through the wilderness of the world to the ocean which is its home. But do let us have a clear standing ground ; neither more than we can defend, nor one inch less than we are authorised to occupy.

5. Has not another obvious fault been our neglecting to gain the people ? We have not gained them yet ; in some respects we have scarcely touched them. The Evangelical movement touched them far more, and won their affections in a way we have not succeeded in doing. Hitherto the Church movement has affected a small party, and those the intellectual and higher order of society, not the poor generally. “To the poor the gospel is preached ;” and by this holy rule the effective operation of every Church spirit must be tested. If it have failed in touching them, we must suspect there is a deficiency somewhere ; and when we look around, and see how little, considering the time and energy of the late movement, the poor have been affected, we must feel that some mistakes have been made. The Evangelical movement made a deep and last-

ing impression on our poor, and has deeply imbued them with its die, perhaps in some respects from its greater laxity. It is true the national Saxon character suited its line better; for subjective teaching and the Puritan element were the features of the Evangelical movement. The Catholic Church must embrace every spirit; and any branch or movement of her body must be somewhere deficient which neglects to do so. We are not prepared to recognise, as some would tell us is the case, that the English poor are not to be converted; it is a libel that we indignantly reject. It is very true that there is a certain unfitness in the Saxon and northern character to receive and be moulded by certain portions of the Catholic system. The Catholic tone of ceremonial, and many other points, are suited in greater degree to the inhabitants of southern climates, and partake strongly of their distinctive peculiarities. But we cannot ignore nationality in the matter; and it is those very southern features which have been worked almost singly by too many. The English people are quite prepared for all the deep and essential parts of the Catholic system; and we are neglecting our duty till we have impregnated them with them. They need facts to help them to understand doctrines; and the facts of daily service, weekly Communion, earnest preaching, and true self-devotion, are the facts which they require before them to make them realise Catholic theory. They cannot understand



a clergyman professing Church principles, talking of them, and arguing from them, without Church facts, and an earnest-hearted practice in his parish ; it appears an inconsistency. While we leave things in this condition, the poor will continue negative in their religion, have no positive creed, and in the event of any severance in the present relations of the Church with the State will scarcely be found with us in the controversy.

If the Church movement had begun by an energetic effort at rousing the hearts and affections of the people by offering the substitute of personal intercourse with the clergy in place of the system in use among Wesleyans and Dissenters, and with more preaching, and less of services which excluded preaching, they would have understood us better, and been more easily won to the cause of the Church.

We disused at once many Evangelical practices, as the singing of hymns and preaching, which we are now gladly reviving. Our whole line seemed a hard contrast to that which had been working in its day such blessed fruits, and still commanded the affections of the people. The reaction was too great to the entire disuse of preaching, or the substitution in its place of a colder and less affectionate manner. It was quite needful that things should be placed in their true relations to each other, and that preaching should no longer be allowed to interfere with or eclipse sacraments.

But this was widely different from altogether checking, and that suddenly, the very ordinance which of all others had been more closely connected than any other with the current religion of English people.

The use of the service, again, in a manner and tone which the people could scarcely understand, became another hindrance. The mistake of introducing chanting at once, without giving the people the opportunity of learning to accompany it, is now, we may hope, at an end. Of course, the mode of service hitherto adopted had done much harm, and had led men almost to forget that the service was an act of worship paid to God Himself. But while this was the case, and the need of a check was great, we went too hastily to the other extreme; and by excessive chanting, and rapid and unintelligible reading, and the use of forms and gestures they could not understand or appreciate, they were left for a time almost without any participation in the service at all. The effect could only be the temporary alienation of a great mass of the people, who, unprepared intellectually for the methods adopted, and wholly framed on a different model, were at once both shocked and puzzled. The disuse of parochial visiting from house to house became a check to the religion of the people. With the rise of the Church spirit came at once an idea, that owing to the want of reserve adopted by the schools of

the late movement, the new school of revival must be one stamped with reserve, and a check given to all expression of religious earnestness; that if men visited a cottage at all, religion was to be the last subject entered on, even if cottage visiting were to be at all countenanced or recognised. One would have thought this a transparent error. For it seems as possible to exclude the notion of cold from ice as to exclude warmth of feeling and religious expression from the mind influenced by the Spirit: "out of the abundance of the heart the mouth speaketh."

There is nothing in the spirit of the Church which is of necessity cold and chilling; rather the reverse. There is nothing in the system consecrated by the usage of the Christians of eighteen centuries, by the blood of martyrs and the affections of confessors, which we should expect to partake of a prohibitory and forbidding tone. And those who would place a ban on religious intercourse between a clergyman and his people, except when forced by circumstances, are contradicting the spirit of the Church, and betraying the cause of the school of which they are members. The intellectual garb in which such invest their teaching may affect and win the refined and the educated, but has not affected the million. And it is the million especially the Church should aim to affect. It is "to the poor the gospel is preached." The multitude have been untouched. Before we

can bring our people to a realisation and love of the positive and dogmatic theology of the Church, we must affect them through their affections and feelings, not only through the imaginations and intellects of but a few. The little attempt at dogmatism the Evangelical body made in the assertion of their own distinctive truths has left a more indelible impression on the minds of the English poor. Let us learn every lesson which our past failures would teach us, and there is all hope for the future.

I would be very far from underrating the high importance of ceremonial; I would only urge its being kept in due subservience to the end for which it is a mean. No form or period of God's Church has ever existed without it; and the Church to which He more immediately and directly communicated His will concerning worship was essentially full of ceremonial. The true object is the decent mode of approaching Him and, enshrining, in as fair and reverent a temple as we can, the homage we offer the Eternal. Reverence and love alike would dictate and enforce its use; and I should be sorry to be mistaken as depreciating in the least degree its high importance in any Church movement.

The teeming population of a vast empire lie in unconverted masses around us, waiting to be the victims of Rationalism or Rome. Surely we should not leave them the uncontested prey of these two bodies, when we recognise them as the

children of the English Church ; every effort must be made to save them.

The people, if they are to be affected by the Church's service, must understand and take part in it: it is one great mode of dispelling their ignorance and building them up in a positive and dogmatic theology. What can be more disheartening to a poor man, who has come to evening service after the labours of the day, than to find himself unable to participate in or even understand one portion of it, and still more, to feel himself scarcely recognised as present ?

Such seem some of the possible reasons of offence in the mode of working the system of the Church : and the need of the utmost delicacy and care in the use of our weapons is apparent from the present temper of the English people ; on which I will make a few reflections, as strictly belonging to the question of how we should operate on them for the future.

The coalition of churchmen with every religionist and every sect, willing to forget the gulf which opens between themselves and the Jew or the Socinian, and to join in fellowship with the unbeliever, compels us to ask the question, where is the positive religion of England ? We have abundant signs of her negative faith ; where is her defence of positive theology ? The negation of error is but one portion of religion, and without the assertion of



truth is weak and powerless, indicating no real love or zeal for the cause of God, but rather shewing signs of second motive and partisanship; the two must coexist in a healthy state of society. Truth is as holy as error is vile; and God is as much to be feared as Satan is to be abjured. We have as much to dread, and more, from infidelity, rationalism, and latitudinarianism, than from Papal usurpation. Latitudinarianism and a lax creed shew the absence of positive religious faith, and the mere condemnation of superstition is the sign of a negative religion. We have this spirit in abundance, but scarcely can find a throb of the other throughout the national pulse.

On this account, there is little in the present condition of feeling throughout the country upon which to congratulate ourselves, but rather reason for anxiety and regret. If the present agitation, with somewhat less of acrimony, had succeeded an equally energetic one in defence of the assailed faith of the Church in the past three years, one would have viewed it in a different light. But as it is, it is light without shadow, unmellowed and distressing to the eye, and cannot satisfy the religious mind; and it will be hard to trace the state of feeling back to any thing but a strong national antipathy and dread of personal interruption. It is scarcely possible to avoid the reflection, that if at the present time an effort were made, or a suggestion hinted, to exclude one of the creeds, or

lower the whole standard of doctrine in our Prayer Book, it would be calmly taken by multitudes of churchmen who have now lost their equilibrium in the Papal controversy. Truth is a reality : either a man believes it or he does not ; and what he believes he is bound to die for. If, therefore, half the Prayer Book should be yielded without resistance, we must believe that the feeling men have about it is opinion, not faith.

Injured English pride, insulted nationality, wounded vanity and hereditary prejudice, are the features of the better part of the agitation ; while self-interest, ignorance, and indifference to religion, mark the lower portion of objectors. We cannot join in this cry. It savours little of jealousy for the honour of God or the integrity of His Church. It seems in every place to mean little more than that commercial, independent England has received a blow, and has been astonished at the intrusion of one who professes something more of discipline than the people of England are pleased to brook ; and the same spirit which has burst out in indignant protests against the interference of a Romish hierarchy would clamour as violently against the promulgation of the duty of fasting, or the discipline of penitence before communion, if put forward boldly by our clergy. We cannot but fear that in many cases where it is not mere nationalism, it is opposition to all that is earnest, and would equally loudly declaim against any earnestness, if it had

as tangible an external to assail as Rome has. In short, the late cry has been, on the whole, an irreligious one: really directed against religious energy of any kind.

But, however, while we detect no satisfactory signs in the great majority of declaimers, and while we abhor a spirit which urges on its possessor to mutilate and insult God's temple, and to denounce the most sacred doctrines of the Church it professes to adhere to, there, of course, are many who with higher motives and purer aims have joined the multitude in the recent controversy; and surely it is for these gravely to consider whether there be no chance of neglecting positive theology in our zeal for the negation of error.

There are two works to be achieved in the formation of the religious character,—the renunciation of evil, and the practice of holiness. The former is in one sense the easier and the commoner; the latter is often left undone where men have not neglected the first. There is a large mixture of secondary motives in the mere renunciation of error; simplicity of motive is more requisite for positive religion: as it is with the individual character, so it is with the mass. Protestantism, as a distinctive spirit, represents the former spirit, and Catholicity the latter; and Protestantism is easier than Catholicity. It is easier to declaim against and renounce error than to support and follow truth. It is easier to detect and disavow the errors of Ro-

man penance than to assert and practise true penitence. It is easier to denounce the false teaching with regard to the Blessed Virgin, than to assert and die for the faith of the Blessed Trinity.

The whole tendency of the day is to support negative religion, to the exclusion of positive theology; and this tendency gives the greatest ground for alarm. I am speaking now of the higher and better order of men amongst us; for I fear with the mass even negative religion is at a low ebb, and but a counterfeit of what it professes to be. The amazing development of intellect in the last fifty years of the world's history; the strong inclination to investigate with an analytic eye all truths and men; the vast advance of independence and freedom of action whether in things civil or ecclesiastical,—have all in their degree aided the care for negative to the neglect of positive truth. Those facts of the condition of man which I have just mentioned give men a dread of being imposed upon, create a suspicious spirit, and a constant nervous apprehension of unreality from having already discovered the existence of it, so that a kind of indignation is roused against what appears to be the least attempt at perpetuating any unfair advantage.

In this country especially, the independence of English character and the love of fair play, aid the tendency of men's efforts towards defence against error, in preference to the erection of positive truth;

—towards the suspicious dissection of religious teaching and religious character and motive, rather than a reverential observance of the good;—towards analytic inquiry rather than trusting confidence; rather to negative than affirmative religion. It is so much easier; it is more agreeable to man's nature; it suits national taste; and it glorifies the individual. But no human character, motive, or even truth, will bear this uncandid investigation. All human schemes and plans and statements must have imperfections, which will strike the eye of the determined critic; and the end of this line of conduct will be at last to leave no standing ground at all of truth or certainty. The great danger of our day is Rationalism; and we do not simply feel an apprehension founded on *à priori* expectations with regard to it, but we see it living and acting around us; we see it infecting the mind of another nation, and creeping by sure and stealthy advances upon our own. This is the enemy we have to dread; and any tendency to yield to this enemy is far more to be feared among us than the assumptions of the Papacy. Few things shew the truth of this statement more than, as I said, the striking contrast between the present national fervour, and the sluggish and indifferent spirit with which men a short time since received the attempt to expunge or dilute articles of the faith, and to weaken the force of old truths. The difficulty to rouse them on that subject is too well known on all hands; and we can hardly hesi-



tate to feel that if by some act of the legislature an effort had been made to alter the Prayer Book, to expunge the creed of centuries, and to hush the voice of ages, multitudes of those churchmen who have joined in the late cry had remained silent as the grave. All this gives us no reason to consider the present anti-papal outcry as any sign of national religion or devotion to God. Among us men "strain <sup>out</sup> at a gnat, and swallow a camel;" they have been terrified beyond all moderation at an innovation which, if they were doing their duty, would do them little harm, and yet consent to the most servile thralldom the conscience can be bent under, and give up the independence of religious truth, the struggle to assert and keep which inviolate has in every age and country been the keystone of religious reality, and the lack of which struggle has been the sign of a people who have worked their own fetters for soul and spirit.

What is there to hinder men from yielding every thing, if they have already yielded the first steps of vantage-ground? The same spirit would induce them under a storm of persecution to yield every thing on the pleas of charity, love of peace, or equivocal terms, and the like: it is only a positive and definite theology which can produce martyrdom, and without it no martyrology would exist in the annals of the Church of Christ. The tendency is doubly alarming in a day like this, when already Germany has led the way in the march of

Rationalism, and there are parties already forming among us in which the tenets of neologian schools are more hesitatingly but as definitely taught. In fact, we can scarcely see what there is to prevent Rome from having soon a common cause with Germany; for with her cables once cut from her, shorn of a clear and determined revelation, there is nothing to save her also from drifting forth on to the same wild and shoreless ocean of indefinite inquiry, which has already led multitudes to declare all dogmatic teaching a shackle on the intellect, who, attempting to light up the sun of faith by the lamplight of mere reason, have declared the Pentateuch an allegory, and many parts of the life of our Lord a fable.

This is the torrent we have to stem; and it is the Church as represented at this moment by the English branch of it which alone presents a front against this spirit. The Catholic school within her bosom alone are taking their stand on the sure ground of dogmatic theology built on Scripture and the undivided Church, resisting the extension of the Church theory to the excessive views of development, and on the other hand firmly protesting against the dilution of that positive teaching by even the permission of a doubtful signification. If we needed confidence in the English Church, it would be quite sufficient to establish it to see the position she now occupies. For, after all, even our warmest opponents within her pale must own that

the English Church is represented more accurately and exactly by those men who tread in the steps of Andrewes, Taylor, Bull, Ken, Butler, and Wilson, than by those who are vociferous against all ecclesiastical order and ceremonial. The simple matter-of-fact question, as to which party does best represent the English Church, cannot be disputed.

But here lies our difficulty. Men who are nominally and externally with us are not with us really; as long as they remain members of the English Church as she is, they are bound, I think, to grant the conclusion mentioned above. But they are fast shewing symptoms of having discovered (as they think) the unreality of their position, and shewing signs of having no real faith in the dogmata and ordinances of the Church of which they are members. But let them remember that they are the innovators, not we. They may alter for themselves the Prayer Book, the creeds and the canons, and reconstruct one of their own, and thereby stand on intelligible and consistent ground; but while they hold the present Prayer Book and the present creeds, they know that the Church school have all the right on their side.

We have already heard the existence of a priesthood distinctly condemned by one holding priestly orders, and occupying high place in a Church which recognises a priesthood. Such an assertor is inconsistent, not the Church which he attacks. He may change his position, or get others to do it for

him ; but not till then will he occupy an honest or true standing. And I adduce this as a fair specimen of the feelings of multitudes among us, whose views have been more honestly represented by Lord Ashley's proposition to petition the Queen for a remodelling of the Prayer Book. It is simply a portion of the undogmatic spirit of the day, and illustrates the need there is for some to make a stand on clear, intelligible, and defensible grounds, not such as are simply built on individual fancy or exuberant love of æstheticism.

There is no need to do more than refer to the *vexata quæstio* of the true ground of protest against the recent act of Rome ;—that of course is strictly ecclesiastical. Either she has viewed us as no portion of the Church Catholic, and consequently has to explain her hesitating conduct and changeableness of purpose with regard to us for three centuries ; or she does view us as a portion of the Catholic Church in schism, and consequently violates the canons of the Œcumenic councils in sending bishops among us.

The character Rome at this moment represents rather seems the point to examine. Indeed, the very disordered state of Christendom involves all appeals to precedent in much difficulty ; for we are daily meeting new difficulties and new crises, which the Church never before saw.

The position of the English Church with regard to Rome at this moment appears to me a very clear

and intelligible one. Rome lost her hold on us some centuries ago, for our confidence in her had begun to shake in days long anterior to the Reformation ; and that confidence, once thoroughly lost by her own internal corruptions, she never made an effort to regain until the impression of her type and character had worn out among us. Under cover of the expectation that we had forgotten her leading characteristics, and energised by a tone and spirit among our own people to which her line was a very clear response, she has ventured to reassume her old position amongst us. But we are not prepared to receive her with any sort of better welcome than we did three centuries ago, nor to ignore the fruits which our own effort at reformation has gained us ; fruits which, however painfully gathered, we are not prepared to renounce in the nineteenth century. We were driven to that act by the extreme reluctance of Rome to take any single step towards reformation, or to return to the model and type of truth involved in the appeals to Scripture and the undivided Church. She left us no alternative ; and we passed through a reformation, from the broad principles of which we are determined never to recede ; for in so doing we should violate a far higher canon of truth than we are supposed to have violated by the most determined foes of that act. I look at that Reformation in its broad views, to say nothing of much imperfect detail, as a great act to which we were driven, and not as an act of simple self-



will and intellect. It appears to me as if, at that time, our choice lay between our allegiance to God and our allegiance to a certain condition of His Church; and we rightly chose the former. Had that never taken place, it is impossible to say what would have been the condition of matters in England; and without the witness which that Reformation afforded to Christendom, what would have been the amount of ecclesiastical corruption and doctrinal developement at the present moment. From that time the Popes have left us very much to ourselves, the minds of the English Roman Catholics having been opposed to a hierarchy being established here. They have come forward again, after a lapse of centuries, to attempt to ignore the Reformation, and to reimpose their yoke upon our necks. But we see nothing whatever more attractive in her appearances. In these she seems to have advanced distinctly in evil, though of a subtler form, since we were united with her; and there are far fewer attractions about her than there were when we reformed ourselves. She has passed into definite enactments, and bounded by distinct limitations, what were then floating opinions; she now unblushingly acknowledges and boasts of practices and teachings which it has been her line and policy for three centuries to apologise for, to explain away, and attribute to popular modes of expression. She has gained her hold among us from the spirit, so prevalent in this age, of excessive re-

finement. It is the tendency of every country to run to excessive refinements, and we are passing through that national phase at this moment; and it is developed in matters to do with religion to a painful extent. Rome is the outward form which at once enshrines this feeling; it finds a kindred spirit in her, and recognises her at once as its parent and preserver,—the spirit which shews itself in a yearning after minute attention to externals in dress and ritual, which belong to a false view of the relations of the soul, and tend to substitute sensitiveness and sentimentality for true spirituality of mind and deep earnest religion. It is a spirit which has led men to lean so excessively on the rites of the Church, that they have come to believe, and would persuade others, that the soul cannot find union with God without the multiplicity of external aids, and those aids often of the most æsthetic description; a spirit far alien to that which led holy men of old, in the deserts of Egypt or the vast luras of Russia, to seek God in the loneliness of the wilderness, and the life of utter solitude and seclusion, severed even from any Church system whatever. It was, in fact, the acts those holy men struck out in their deep and elevated devotion to God, which afterwards became the types and originals of some of those very rites on which many are now, if I may say it, almost too exclusively leaning. Men do not perceive that they are living on a shadow and a copy, and for-

getting the substance and original from which they have been cast. If there is no serving God without the extreme attention to externals which Rome panders to, what are we to say to multitudes of our own fellow-creatures, who, in foreign lands, are compelled to be far almost from Church privileges, from official position, and yet nevertheless have surely served God faithfully and truly?

There is a want of bold and vigorous severity in this kind of religion, a want of that simple devotion of the whole soul to God which has characterised religious movements in this country in other days. In fact, some seem all but forgetting that there are two parts to be kept in view in true religion,—its subjective and its objective part. The immediate dependence on God Himself, through the personal operation of the ever-blessed Spirit, and the system given us by Him to aid us in that work of devotion. The aim and effect of the first seems the higher, and we are in danger of wholly losing that great standing ground by an undue attention to excessive externals and forms. This is the spirit and tendency Rome has found among us, and this spirit she has long since enshrined in her own system. High ritualism may be the shrine of transcendent truth; but if it is not, nothing is more delusive, and more likely to substitute sensuality for spirituality of mind. May there not be a tendency in some to forget the real use of ceremonial? Its work is rather to dignify the worship of God than to attract the soul of man

through appeal to external sense ; and it is almost in this latter view exclusively that it has been used by many. If it had been as essential to the salvation of souls as some would make us believe, there surely would never have been so many placed by God's providence beyond the reach of its influence, and so many eminently saintly characters formed independently of its effect.

Let us be very suspicious of an excess of external aids to our religion, lest they only weaken our religious constitution, as such things do the natural one. Their use is not to inflame devotion. Troubles, trials, sorrows, temptations do this ; for they touch the soul, while these only reach the mind and spirit. Glorious churches and ceremonial, in so far as they realise heaven, can only have a healthy force and power upon minds prepared and strengthened by other means. Brought to bear upon the worldly heart, they do but feed its sensuistic appetite. A certain appreciation of these is no infallible proof of a spiritual mind.

Rome is so apparently successful because she has thrown herself at the head of a very remarkable tendency of the day ; and this tendency a most dangerous one, and which, from the appearance of religion it wears, will, it is to be much feared, lead away and ruin multitudes ; an imitation of religion, which assumes to have deep reverence, but its reverence is external and bustling, not childlike. It would expose rather than hide ; it rather realises

by handling and touching than by faith ; it delights in the visible rather than the invisible, and to make visible all it can, and that before all and every one ; it exaggerates altars, churches, rites, and ceremonies, treating them far too frequently as the soul and kernel rather than the clothing and shell of religion ; it uses them as means of edification primarily, and assumes that our devotions cannot be kindled into warmth without them. The work, however, remains to be done, and it must be done by the English Church ; and I believe in her yet providing men to do it. Let those who are now taking orders, or preparing for them,—let our youths and children beware of past snares, and by devotion of themselves to God in every act, unsparingly and self-denyingly prepare themselves, and they may be the blessed instruments of a work which too many have failed in and fled from. It must be done by men whose hearts and hopes are in heaven, who ask no praise of men, nor aught but persecution and the being underrated here. To any other temper there is indeed no reward from our Father in heaven. They may exalt themselves, they cannot exalt Him.

Such is not the line of God's dealings with us. Heaven lies hid from view. The ever-present glare of the world shuts it out. It is revealed only to the eye of Faith, and to the watchful and devotional spirit ; the soft sensuous aids of the day will never realise it. Rome seems to have no fear, but rather

to be becoming the contented patroness of this superficial kind of religion. Our only safety in this most perilous age is in remaining where we are, thankful that the times have fallen to us in a good heritage. Let us all be prepared for delusions ;—how many this age will witness, to suit the different weakness of each among us, who can say? Let us, above all, doubt the spiritual claims of that form of religion every where, which heralds itself by the sound of the trumpets, and not by meekness and humility and love.

At the present moment the English Church is surrounded by many foes, and her difficulties are great. But she has seen and survived worse ; and we are not so beleaguered as the Church Catholic has been at periods gone by. Deserted by her once apparently warmest friends, who only leave her to forge new chains in which to fetter her ; paralysed by the inactivity of others, who, though in her first ranks, from indecision as to her position hold back from carrying home her principles to the hearts of the people ; much weakened and betrayed by the indiscretions of others, she has much to deter her spiritual life. But while this is the case on one side, few are more her foes than many of those who profess to fear the least departure from her supposed limitations, and who, from dread of all earnestness and zeal, would deprive her ministers of the power to meet the cravings of hearts under the teaching of the Spirit. By objecting to daily prayer



and weekly Communion; by taking and spreading alarm at all forms of spiritual personal intercourse between a minister and his people, though fully recognised in the Prayer Book; by curbing-in the least efforts at a beautiful and elevated ceremonial, and craving for a closer bondage under the temporal power,—they are really aiding the ends they profess to dread, the driving multitudes into Wesleyanism or Romanism. Earnestness must have its vent; and no human being who feels in a few years that he must meet the Eternal, will for one moment consent to be limited in his search for spiritual food by the dread of the imputation of enthusiasm, or a craving for mere worldly respectability in a Church. If they cannot find the daily prayer of the Church, however formally wrong, they will be under strong temptations to fly to the prayer-meeting of the Wesleyan or the Mass of Rome. Hearts that are oppressed with doubt, veiled in darkness, loaded with the memory of unrepented sins, clouded by ignorance, and woven round in the tangled web of a perplexed conscience, will find a spiritual adviser; and if every channel to such is to be stopped up in the English Church, they will find it elsewhere. It lies, then, at the door of those cold schools, who represent a large mass of the English Churchmen of the day, that so large a multitude in the last fifty years have drained so much of the waters of the Church in England into the streams of Dissent and Rome. If the

English Church is to make a definite and vigorous stand, it must be by opening out her appliances and machinery to meet the spiritual wants of the earnest and spiritually-minded. She must scorn to be allied with that fearful spirit of Erastianism which is so prevalent, and which seems willing to rush headlong into any fetters with which a temporal power can enthrall conscience, so as it can gain for the English Church and her clergy the miserable attributes of mere gentlemanliness and respectability. This will never do. This is a mere mockery of truth. That party in the Church whose great aim is to exclude the High-Church school from her body, and to restore her ritual and service to the meagre standard of the last century, are her true enemies, and the true causes of all the defections from her bosom. Such men forget that this is an utter inconsistency; they forget that they belong to a Church whose existence came from apostolic days and apostolic hands; whose ritual bears the authority and the names of St. Athanasius and St. Chrysostom, and that the type which stamped them must stamp the Church which descends from them,—a stamp of fasting, much prayer, deep earnestness, contention to the death against every effort to curtail spiritual independence or to dilute ancient truth. These are the truest enemies of the Church. Those who at once boldly ignore sacraments and priesthood and creeds, as some have lately done in public meetings, are

less dangerous because more plain-spoken enemies. But they have to remember that at this moment they belong to the Church of St. Athanasius and St. Ambrose, of saints and martyrs of old who died for that sacramental character of the Church and that freedom of teaching which they reject. They are in a false position, not we. They are false to the Church manifestly, logically, palpably, not we. And no candid man could hesitate what to answer if asked, who most coincides with the spirit of the Church of those saints, those who hold clearly and definitely the doctrines of sacraments and priesthood, or those who deny them both?

But have those men who are thus prepared to deny the whole Church theory remembered that they are about to cut away from under their feet, by cutting away the Church, the very ground on which alone they can do battle against Rationalism for the Bible itself,—have those men remembered that the Church they are so willing to ignore decided the canon of Scripture, and with it falls to the ground to a great degree the power of defending the inspiration of the sacred volume? These are consequences they have little dreamt of. And yet the battle with Rationalism must come; it is already eating its slow and certain way into our country; and with that must come a battle for the Bible. And many perhaps forget that the inspiration of the Epistle of St. James, to say nothing of other portions, must hang simply on the decisions of a

body they are determined to explode. It is true the Bible, with all its internal and external evidence, is in their hands; but who placed it there? from whence have they received it? and whose guarantee have they taken for it? They may say that they are satisfied of its truth and divine origin: but a Rationalist will not be satisfied with proofs drawn from an individual's personal experience alone. We have too much reason to fear that the same spirit which may be willing to yield the Church and the Prayer Book will make no scruple at yielding the integrity of holy Scripture. It will but be a consistent course. And what, then, is to save millions from marching in the wake of a triumphant infidelity? This is the tide we have to stem; this is the spirit we have to dread and to check. There is little to fear, comparatively, from the Roman hierarchical movement; for if we are but at our posts, attaching the affections of the English people to the Church, Roman bishops will find little standing-room; they will only come into dioceses and parishes which are preoccupied by the earnest clergy of the Church, which occupied British soil five centuries before Rome thought of us. If we have the hearts and affections of our people, by a vigorous and spiritual ministry which preaches Christ to the people and the largeness of grace, we may safely defy every effort of Roman ceremonial or Roman formularies to affect or draw our people off. The people of England have been

terrified at the late step, because they knew that, from indolence, a withering love of respectability, and a universal spirit of concession, they had so paralysed spiritual energies that there was but too much reason to fear an energetic move from any religious body whatever, and especially from Rome. But the very men who have been terrified are the men who have created just cause of terror. The spirit we fear is the Rationalistic tone which is infecting the minds of artisans, pervading the intellect of our Universities, and gaining ground, like an imperceptible but surely advancing tide, on the Church herself in her low schools of undogmatic theology. By the erection of a firm positive teaching we must withstand this to the last. It may be that the high and holy vocation of the revived English Church is to occupy a stand beneath the banners of dogmatic and pure Catholicism, drawn up against the overwhelming hosts of Rationalistic scepticism on one hand and Rationalistic development on the other. It may be that she is to lead on the last great fight for pure apostolic truth, and to be the witness of the last hour of the world's day. It may be that her vocation is to rally the nations to the great battle of the Lamb, and that God has reserved for her the chief defence of true Catholicity, the glorious heritage of the few who have not bowed the knee to the pervading spirit of Latitudinarianism. Rome has hitherto made the claim of the preservation of Catholic practices and

discipline ; if we, without rejecting truly Catholic practices, have the glory of retaining scriptural and apostolic truth, our claim is higher, and our vocation more noble. Our persecutions are no sign against us ; for the blood of the saints is the seed of the Church, and “out of much tribulation” we enter the kingdom of heaven. State opposition is no sign against us ; for Pharaoh, Antiochus, Julian, and Otho, have oppressed successively the Patriarchal, Judaic, and Catholic Churches, and they have burst forth from their fetters and their thralldom like glorious creatures from a chrysalis, “a dove which had lien among the pots,” spreading in the sunlight of heaven her feathers of gold. Our paucity of numbers will not make us hesitate ; for the redeemed are a little flock : but eight were saved in the flood, and one family in Sodom and Jericho. The contempt of commercial England is no sign against us ; for the world despised Christ, and the luxury of the Sadducees and the pride of the Pharisees swelled the cry of “Crucify Him !” The imputation of false motive, and being mistaken for evil when we mean well, is nothing against us ; for St. John the Baptist was called a devil, and our blessed Lord a winebibber. Our being poor, rejected, and if need be, houseless and friendless, is nothing against us ; for “He had not where to lay his head,” and the Apostles had “no certain dwelling-place.” The revilings of a mob are no sign that we occupy no legitimate position here ; for the multitude



cried of Christ, "Away with Him! crucify Him!" And all these things are likely to come upon us, or have already come. I believe that, in spite of the late outbreak, Rome is becoming a popular favourite with people and rulers in most countries. The powers of the world have restored the Pope to Rome, and our own rulers patronise her at home and in the colonies. But all these signs are for us; all these signs are in favour of us; the absence of these is an ominous sign against Rome and the world: and in this confidence we trust that our afflictions will purify and prepare us to serve our heavenly King for the future with a truer love and zeal. Only "let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race which is set before us, looking unto Jesus."



## PAROCHIAL WORK.

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1. THE suggestion made by Lord Ashley, with re- Subdivi-  
sion of  
Parishes.  
spect to the subdivision of parishes, and the com-  
mission appointed by her Majesty to carry out that  
suggestion, induces me to examine the nature and  
efficacy of the parochial system when applied as a  
remedy to the vast existing evil of English society.  
It is a day when men are on all sides seeking and  
suggesting remedial processes to meet alarming dif-  
ficulties : and the ground has been occupied with no  
few schemes of education as a panacea to the evil  
condition of our population. Lord Ashley's propo-  
sal directs our attention towards another point :—  
how far is the Church's parochial system likely to  
grapple successfully with the present condition of  
society.

2. There are few positions in life in which a man Want of  
plan in  
Parochial  
Manage-  
ment.  
feels more at large, perplexed and desirous of guid-  
ance, than in the management of a parish, and yet  
there is perhaps no situation wherein a man is less  
directed by rule and authority, and more left to  
his own judgment and taste. The result of this is,  
that many conscientious men allow energies and  
powers to lie idle, from the dread of a false appli-  
cation of them, and those who have neither the

gift of originality nor a peculiar turn for parochial work, finding no substitute for these qualities, end in scarcely fulfilling any one branch of their vocation from pure ignorance of the mode in which they are to attempt it.

The evils are countless which spring up from this state of things. There is a want of unity in the spiritual management of our parishes from one end of England to the other, which prevents the system of the Church having its due efficient operation on the population, while other systems more united occupy her place, and engage the minds of tens of thousands. There is besides this, a well-founded impression among men of the world that the clergy do not apply systematic action to the highest parts of their vocation, and this results in contempt for the operations of the Church herself. Contempt produces and increases the cause from which it sprung, and we are slighted because we have allowed ourselves to be slighted. In many a parish dissent defies the minister of the Church by its greater unity and more attractive operation; and men of the world daily lose respect for what they see so poorly and meagrely worked, and producing so few results. Education is being fast wrested from our grasp as a national weapon very much because we have so very feebly grasped and so weakly wielded it. If we had the hearts of our people, and the respect of the world, as we might have it, the Church would not be in the position she is.

The question then naturally arises, what is the

method by which the Church can gain her true position among the people of this country. How shall she form the minds and preoccupy the affections of the millions who are waiting to be made her obedient children, or the dupes and victims of false and heretical educationists? The Church has a machinery and has a power vast and perfect beyond that of any other body which is in the field against her. How shall she apply it? Unity of action, persevering energy, the use of popular modes of teaching give to her enemies and rivals the power they possess; why should not she, endued with the highest of all gifts, and arranged with the most symmetrical of all plans, be able to grapple with and defeat her foes? And be it remembered that not only hostile bodies are doing their work, but that other portions of the Church abroad are influencing the population of the world, and making themselves respected by the mere force of unity, energy, and plan.

3. All this is painful, but the case is not met by men pointing out to us the greater perfection of other branches of the Church abroad, in such way as to make us feel a hopeless deficiency in our own position: it is not met by yielding the battle without another blow, and retiring (as some among our clergy are doing) into a life of meditation or private tuition: it is not met by desertion of the cause to which we are pledged, and forming union with other branches which seem more efficiently doing their work: nor in laying open our wounds to view

with the keen knife of satire and contemptuous comparison without applying one mollifying ointment or soothing balm to heal it ; it is not met by sitting idly by to gaze at or mourn over untaught and ruined Christians, content with criticising mistakes in practice, and finding out flaws in her ecclesiastical discipline. These cannot be the remedies, though from the way in which many among us act, we might think that they thought these were the only modes of meeting the grievances complained of.

Rise of  
Church  
Principles.

Men who take such views of the case seem to forget that the Church among us, as a living efficient and operative body and system, has been gradually awaking only during about the past thirty years from a long slumber, and it is morally impossible that in that short period any machinery whatever could overcome the enormous weight of opposition created by antagonist principles in full working, engaging the affection and deeper feelings of the mass of the population, and having in their favour the whole force of prestige and possession of the disputed ground. In the course of that time the Church has had to teach her children who and what she is, and to make sure her position against the overwhelming difficulties with which it is shackled and surrounded. It is no great demand on patience to wait fifty years without expecting much tangible result under such circumstances ; and yet men have shewn signs of impatience before one half of this period had elapsed, an impatience



which has resulted with some in the entire desertion of the cause they were bound to defend and stand by.

It was impossible for the effect of the Church movement which arose twenty years since to be fully seen in this day: the movements of moral bodies are slow and deep. Their weight is felt by degrees, and in proportion to their importance and value will be the gravity of their advance. We should suspect the effect which had been quickly perceived, and we hail the slow advance of Church principles among us as the best sign of health. Not that we see that the most impatient are justified in their outcry, for it can scarcely be denied but that in the past twenty years every diocese, every arch-deaconry, we might almost say every parish in the kingdom, has felt a throb of the quicker pulse of the Church's renovated life. There is no just ground for impatience, and still less for using the slow progress of Church principles among us as premises to an argument the conclusion of which is the desertion of her body altogether. Men may imagine they see other reasons for doubting the validity of her claims, but this cannot fairly be one amongst them.

But these remarks have been by the way: my immediate point is with the remedy to be applied to an existing evil, and that remedy under Divine grace seems to me to be in the full and effectual working of the parochial system among us.

4. To do more than sketch the evil which exists to be remedied would exceed my present space.

The evils  
of English  
Society.

It is the astounding fact of millions of baptized Christians living, in cities and villages around us, either in utter ignorance of the religion they profess or the victims of a deep-rooted and withering infidelity. By the side of the splendid palaces of luxury and ease in the metropolis and other large cities, and within a stone's throw of their doors, are alleys and darkened streets where in garrets and cellars whole families are grouped in squalid poverty, filth, and disease, and what is far worse in a state of ignorance of their awful responsibilities and future destinies which would appal a Hindoo. And often in a space which if for a moment cleared and unoccupied, would present the features of scarcely more than a small yard of ordinary dimensions, have arisen piles of benighted dwelling-places whose very mazes and intricacies give one the idea of magnitude, whose occupants never mention the Almighty's name but to curse it, or look on death with any other feeling than as the escape from the miseries of life into nothingness and annihilation ; theatres, gin palaces, and gambling houses, have far outnumbered schools and churches ; and long after the latter have closed their doors for the day, the former pour forth floods of light to lead thousands into their accustomed resort of sin and intoxication. Churches stand dark and silent against the night sky, while these houses of vice blaze with light till the streets cease to echo to the feet of the passing traveller. Nor is the power of evil active alone to satisfy the sensual tendencies of men. Their

intellectual yearnings are gratified with an activity, an energy, a zeal truly surprising and worthy of a better cause; schools are open throughout the hours of the evening where socialist teachers inculcate their tenets and preach their doctrines to thousands who feel they have rational powers which no other body has attempted to call out or give food to. In this way a population is fast growing up around us; bound by no law of God, under the influence of violent passions, far too strong for human law to restrain, ready to burst forth beyond all control against the checks of authority and the call of order; this is the evil, and this evil many men hope to remedy by the lowest form of mental education. The result will shew the wisdom of their expectation; a far more effective remedy seems to me to lie in the full and active working of the parochial system.

Under the head of the amount of sin existing in London and elsewhere, I quote some extracts from a book lately published on the state of crime and morality in London and elsewhere in England. The facts seem carefully compiled, and will shew a little what that evil is with which the clergy are surrounded, which they are the natural persons to meet, and treat, and which falls peculiarly within their province, and the sphere of their parochial labours.

With regard to the amount of vice in London, it says thus :

“In the metropolis crime appears to have reached its climax. Here we find the effect of crowded communities and moral

neglect of the people. Crime can obtain concealment moreover more easily in London than any where. But the chief causes are probably—the debasement caused by large communities in a small space, and the absence of improving agencies, of which, as regards the poor, London, with all its established charities, able preachers, and philanthropists, is sadly deficient. It needs at least fifty-fold more Samaritanism than it possesses now. The corrupting influence constantly springing forth from depravities in those who belong to the various ranks just *above* the poor, has a powerful effect in debasing mind and distancing all sort of purity of conduct. No class in the kingdom is so corrupting to others as the class between the *higher grade* of tradesmen and the actual labourer. It comprises small shopkeepers, servants, shopmen, the people who have no stated calling, men with just means enough to gratify their low vices, sailors, soldiers, beggars, and a host of nondescript idlers. These and others besides, in higher spheres, contribute vastly to swell the crime of London. Then the regular thieves and other classes to whom vice is professional, and a means of livelihood, have their head quarters in London. All these classes congregate there in perhaps a larger proportion than any other town in the kingdom. The lowest class of the Irish swarm in some parts of the metropolis, and a police magistrate lately told me that a very large proportion of the cases which came before him were those in which the offenders were Irish, and that he attributed the increase of crimes in his district to the influx of this class. The immense amount of house rent in London increases the evil, for it causes the poorer classes to crowd the wretched places they chiefly dwell in, so as to render domestic decency impossible, and this is a very fertile source of moral debasement. Take the following account recently given by the Statistical Society of some of these districts :—

“ ‘ In these wretched dwellings all ages and both sexes, fathers and daughters, mothers and sons, grown-up brothers and sisters, stranger adult males and females, and swarms of children, the sick, the dying, and the dead, are herded together with a proximity and mutual pressure which brutes would resist ; where it is physically impossible to preserve the ordinary decencies of life, where all sense of propriety and self-respect must be lost, to be replaced only by a recklessness of mind ; and yet with many of the young brought up in such hot-beds of mental pestilence, the hopeless but

benevolent attempt is making to implant, by means of general education, the seeds of religion, virtue, truth, order, industry, and cleanliness, but which seeds, to fructify advantageously, need a soil far less rank than can be found in these wretched abodes<sup>a</sup>.’

“ In one lane visited there were 28 houses, containing 656 inhabitants in 1841 ; there are now in the same houses about 1095 ! Average 39 in each ! After describing the accumulation of filth in the yards which these buildings open into, the committee say that they ‘ have thus given a picture in detail of human wretchedness, filth, and brutal degradation, the chief features of which are a disgrace to a civilized country, and which your committee have reason to fear, from letters that have appeared in the public journals, is but the type of the miserable condition of masses of the community, whether located in the small ill-ventilated rooms of manufacturing towns, or in many of the cottages of the agricultural peasantry.’ ”

“ Mr. Dunhill, architect, thus reports on another district to the Health of Towns Association :

“ ‘ There is no drainage whatever to any of the houses, the refuse and waste water is thrown from the windows on to the surface of the court, down which it flows or remains as the case may be. In no instance did I find a family, however numerous, enabled to afford the luxury of a second room ! Indeed, the greater the number, the worse they were accommodated ; thus it sometimes happened that a man, his wife, and four, five or more children are

<sup>a</sup> “ These are no exceptional cases ; similar abodes and habits prevail largely in St. Giles’s, the Mint, Spitalfields, Drury Lane, Westminster, the New Cut, Saffron Hill, &c. Here is a description of the Mint district drawn by a Missionary visitor :—‘ It is utterly impossible to describe the scenes which are to be witnessed here, or to set forth in its naked deformity the awful character sin here assumes, ‘ for it is a shame even to speak of those things which are done of them in secret.’ The oldest inhabitants frequently declare that they never knew the Mint to be in such a state as it is now. In Mint Street alone there are eighty-one visitable houses, nineteen of which are lodging-houses. The majority of these latter are awful sinks of iniquity, and are used as houses of accommodation. In some of them, both sexes sleep together indiscriminately, and such acts are practised and witnessed, that married persons, who are in other respects awfully depraved, have been so shocked, as to be compelled to get up in the night and leave the house.’ ”



crammed day and night into a single apartment, nine or ten feet square, for which 1s. 3d. to 2s. per week is charged by the landlord. Unable to bear the suffocation within, the whole population turn out and sit upon the threshold of their doors, the more juvenile preferring to wallow in the filth by which they are surrounded.'

"The Hon. and Rev. B. W. Noel in his 'Spiritual Claims of the Metropolis,' when speaking of foreign missions, says: 'I envy not him who can look coldly on such undertakings. The necessities of the nations are urgent; the results of missionary efforts are momentous beyond expression; our duty is plain; and we are unworthy the name we bear, if we do not prosecute them with zealous and prayerful assiduity. Yet, with all these admissions, again I ask, What right can we have to seek to save those who are perishing at the Antipodes and to overlook those who are perishing at our doors? Of all places in the world, London has the first claims upon us. Here, within a walk of this place [St. John's], we know that hundreds of thousands are living without the public worship of God; we have reason to fear that they are living without religion altogether; we know that many are sunk in vice and sorrow; more guilty than the heathen, because they have greater means of knowledge, and they have the prospect therefore of a more awful end. Untaught and unreclaimed, they disgrace the kingdom; they daily multiply around us; and while the number of religious persons in this city has been increasing, NEVER WAS THERE, I THINK, SO LARGE A MASS OF UTTERLY UNREGARDED HEATHENISM IN IT AS AT THIS MOMENT<sup>b</sup>.'

<sup>b</sup> "The publications of the City of London Mission Magazine and the Ragged School Magazine teem with similar conclusions, from well-ascertained facts. It is computed that in London 12,000 children are trained in crime; 3000 are receivers of stolen goods; 4000 are annually committed for crimes; 10,000 are addicted to gambling; 20,000 to begging; 30,000 live by theft and fraud; 23,000 are found helplessly drunk in the streets; 150,000 are habitual gin drinkers; 150,000 live in systematic prostitution and profligacy. The following is a very striking illustration of the neglect of these poor creatures by the surrounding civilisation. It is extracted from the City Mission Magazine for October, 1847.

" 'The districts of the Mission ordinarily appear to great disadvantage on a map, as the parts visited are especially those which are very crowded, and which consist of by-streets, lanes, courts, and alleys, of



“It appears that crime is greatest in the west midland counties, extending northwards through Cheshire and Lancashire, including the chief textile and mineral manufactures, and the Metropolis; the only exceptions to these are the counties of Hereford and Berks, both purely agricultural, and without large towns or vicinity to London (which accounts in some measure for the crime in Essex). The contrast is striking between nearly all the northern and southern counties. In Northumberland, Cumberland, Westmoreland, and Durham, the total committals were 621 in a population of 808,926—or 1 in 1302; whilst in Kent, Surrey, Hants, Dorset, Sussex, Wilts, Somerset, and Devon, comprising a population of above three millions, the committals were 1 in 551! Nor is this all: the class of offences is considerably graver in the southern than in the northern counties. Were the exact number of committals in the east and north (in 1847) apart from the west riding of Yorkshire, they might have been added to the other northern counties with a similar result. It is worthy of remark, that Cornwall generally exceeds the ratio of the northern counties in freedom from crime, and forms a remarkable exception to the neighbouring counties. Like the northern, it is a mineral county, and, as before observed, it may be that there is something

the names of which persons in general have seldom heard. Sometimes a whole district will not contain within it a single street the name of which appears on a common map. It seems almost a speck, and is lost. Yet it teems with immortal beings, who have souls to live or die for ever.

“To draw such a map of London as is especially wanted for the London City Mission would be to draw a map of this great city, in which almost every name familiar to its inhabitants is left out, and names which are strange to them inserted instead. Such places as Belgrave Square, Piccadilly, Cheapside, or Lombard Street, would be omitted, and in their room would be inserted such places as Pig Alley, Magpie Court, Duck and Drake Passage, Leg of Mutton Lane, Man in the Moon Street, and Frying Pan Square. The map would not be recognised in general as London at all, and the inhabitants of the metropolis would barely know the map as that of the city in which they themselves reside, or would be apt to mistake it as the map of some (to them at least) *terram incognitam*.”

“It is a reproach to the science of London, that anything approaching to a faithful map of the metropolis of the world on a large scale is still a *desideratum*.”

in the regularity of labour and confinement incidental to this occupation, which deters from crime."

With regard to the condition of knowledge and mind of these masses of human beings, the same writer says:—

"Hosts of writers instruct and ply them with the devices of crime decked in every allurements; adepts in felony infest the towns and travel the country, who have a cogent interest in contamination, whose road lies over every species of legal and moral restraint, and whose success is dependent on the debasement of the people.

"The last gaol returns published by parliament contain, among very many more striking instances of what 'instruction' among criminals means, the following examples:—The chaplain of Bedford gaol states, that the great majority of the prisoners are ignorant, stupid, and unconcerned—unacquainted with the commonest scriptural phrases. The chaplain of the Berks gaol reports, that of 631 prisoners, 236 were ignorant of the alphabet, and 204 were unacquainted with the first principles of the Christian faith, and ignorant even of the Saviour's name. He observes, children, or men still childish, had learned to read or write, but had not learned to think about or understand any thing which they had been taught; the ears had heard, the tongue had learned utterance, but the mind had received no idea, no impression. Lamentable it is, he proceeds to say, that even the criminal population of a Christian land should shew a proportion of one-third strangers to the very first truths of religion. The Abingdon chaplain reports, that out of 196 prisoners, 13 were in utter ignorance, and unable to repeat the Lord's Prayer; 52 could not read, and 83 knew neither the Creed nor the Commandments. The report of the Brecon chaplain is, that though the majority of prisoners can read imperfectly, yet their education has been so defective that they have no notion of the bearing and connection of one part of a sentence with another, or of the meaning of words of frequent occurrence in Scripture. Nine out of ten that have come under

\* Jack Shepherd has a countless progeny in the penny novels which swarm in London and every large town. The romance literature for the poor is of the vilest description.

this reverend gentleman's observation were, he states, totally ignorant of the merest rudiments of Christianity; six out of ten did not know whose son Jesus Christ is, nor wherefore He came into the world; five out of ten did not know the Queen's name. The Bucks report sets forth that about half the prisoners can read and write; one-fourth can read easy passages of Scripture; another fourth are either ignorant of the alphabet or unable to read the simplest words; and that ignorance was almost uniformly accompanied with the greatest depravity. The Cambridge chaplain reports that out of 229 prisoners, 140 were able to read, 80 could not read, 61 could not repeat the Lord's Prayer, 89 were ignorant of the Commandments and the Creed. In Cornwall, it appears that out of 688 prisoners, 304 could neither read nor write, 129 could not repeat the Lord's Prayer, and were ignorant of the Saviour's name. In Dorset, out of 674 prisoners, 409 did not understand the meaning of the Lord's prayer, and 119 were entirely ignorant, one or two of the very name, and all of the work and mission of the Redeemer. And this is the general tenor of the reports. The Gloucester chaplain literally plumed himself in a previous report on the quantity of Scripture got by heart by the prisoners, which he called 'religious education!'

"In Glasgow, ten thousand men go to bed drunk every Saturday night, are drunk all Sunday, and remain drunk part of Monday! Such is the testimony of a local magistrate."

Such is a slight specimen of the frightful mass of sin and ignorance on which the parochial clergy have to look, and on this is their work. If only parishes can be subdivided, and clergy increased, this is the sphere in which they should be spending life and meeting death. If not, it is the work of a mission, and may be the work of martyrs; but the clergy of this day received with the imposition of holy hands the commission of martyrdom and confessorship. If facility is not yet afforded by reduction of the sphere of labour, or by multiplicity of labourers, at least let

us do what we can, and throw ourselves into the breach ; and if there be not force enough to fill it, at least let the few fall in it. Men do not know what they can do till they have tried ; and while such is the work to be done, at any rate, the committee room, the public society, the management of secular details, are not the lawful spheres in which incumbents and curates of hundreds of thousands of perishing souls, should be spending their days and exhausting their energies. Let each man do his own particular work, and there will be less need for societies of any kind, whether educational or bibliopolist. They are after all but poor substitutes for individual labour ; and to draw off men whose immediate work is the cure of souls through the highest of all instrumentalities to attempt that end by imperfect means, is in the last degree false.

The application of the Church System, the true remedy.

5. If the growing population of England is to be affected and gained, it must be through some one or all of those powers and inclinations which God has implanted in their nature for the purpose of being influenced. Powers of intelligence, feelings of affection, desires for sympathy, yearning after respect and due estimation, the natural desire to be esteemed and regarded, are all of them placed in men for the express purpose of enabling them to be influenced and led on to higher and holier conditions : and if these are all neglected or only one of them attended to, it is absurd to expect to hold with any firm or vigorous grasp the obedience and good-will of the mass. Mere law is not enough to restrain

in such way as to ensure final success. And if there are bodies religious or political which are aiming at gaining the affections through these channels, they will be the bodies which will achieve the object which all legislators, educationists, and moralists have in view, the securing the hearts of the people. Other bodies are doing this in this country, and till the Church operates generally in the same way on the hearts and minds of the people, she must expect to yield her standing on the great battleground of the day. We must remember that the spirit of the nineteenth century pervades every portion of the fabric of society; men are intelligent who were not so, and men now think who never thought before. Increased knowledge has produced increased desire to know. With the mental faculties the moral and social have developed in proportionate degree, and men who have discovered their power to attain knowledge, seek for sympathy and recognition, and resent neglect or contempt with indignation.

The crowded factory room, the vast wilderness of midnight forges, the coal pit, and the mine, the dim alley with its crowded garrets and sunless cellars, the railroads as well as the fields of agricultural labour, are all teeming with men far raised above the lower creation, who have taken a standing which their ancestors knew nothing of, and are bent on seizing the knowledge and power which may be denied them by rulers able if they would to guide their tendencies, and gratify their appetite with



wholesome food. Socialists, infidels, sceptics, and schismatics of every shade of opinion are working on these masses, and are gaining the post which devotion, zeal, and popular power will always gain over masses of thinking and intelligent minds. That position among our people the Church could and should occupy; it lies with her ministers if she does not, and I believe that should her parochial system be fully carried out, this work may be achieved.

It may be true that at this moment the Church occupies in our land scarcely more than the position of one religion among a hundred, with little recognition beyond what the remaining ninety-nine are receiving. But passing by the principle involved, and simply viewing the fact of her position,—let the Church do her work with earnestness, zeal and devotion, and it will soon be seen that she has a machinery and a spirit which will enable her to defeat any rival and to gain a standing in society which will demand the respect from the world around she is entitled to receive. Taking the lowest view of the case, let her work at the disadvantage in which she has been placed, and do her battle earnestly as one of a hundred, and she will succeed. She has still, in a way, the advantage of prestige, of present nominal occupation of the people's spiritual interests. The churches of the land are still her own, and her name and laws are still an integral part of the titles and code of England. The machinery which the Church would bring to bear on



the people would be one which would quickly and efficiently meet and exhaust their deepest yearnings, would supply objects for inward affections, which now in a barren and fruitless life seek for an object in vain, and would afford a full supply of food for the intellectual desires of the masses who are now the victims of the worst forms of infidelity.

6. Before I fully shew how the parochial system can be brought to bear as a remedy for the evils of English society, it would be as well to examine in detail more minutely its religious condition, and especially of our better cared for poor in agricultural parishes. I am most intimately acquainted with this class of persons. And in doing this, I would state that many of the faults here attributed to them are indulged in common with the rich, and though they may not at first sight appear of a very heinous description, it should be remembered, that I am anxious to shew, that, even viewed in its fairest aspect, the condition of our people is truly lamentable.

Character  
of the  
English  
Poor.

The moral state of loyalty, patient bearing of distress, and present respect for religion in the abstract, will I suppose be acknowledged on all hands to be the merit of a large proportion of this class of poor. But our examination rather refers to their inward state: that religious condition of which the spiritual pastor ought to be cognizant.

Their depressed spiritual state is a fact in this day acknowledged by all who are concerned in

the pastorship of their souls. They are generally living without a clear consciousness of an objective creed, with indistinct ideas of the boundary line between sin and holiness, with most imperfect views of the nature of sin at all, and a startling neglect of acts of daily devotion to God. Perhaps this may be true of all classes of English society : but it is essentially so with the poor. The religious among them live without rule, depend on the vaguest feelings as tests of their spiritual condition, and without the recognition of a system of external means as suited to, and needful for, the support of their spiritual life.

Private  
Prayers.

*a.* The first striking fact then which comes before our eye is this, very many among the poor are in the continual and daily habit of neglecting distinct acts of devotion to God. Many of them seldom pray. The prayers they do say are in most cases deficient in quantity and false in point of sentiment. Ask nearly any poor man if he says his prayers daily, and he will probably answer that he does so in the evening after he is in bed ; which amounts to this, that he never prays nor makes any recognition of God, His providence or His moral government, by an act of worship in the morning, and only does so at night in a careless and irreverent manner after he has gone to rest : and that he never kneels to perform this act of worship, or if he does it is in most cases an act performed once only in the day.

The forms used are equally deficient ; with the exception of the Lord's Prayer, no other is gene-

rally in use but an address to the holy Evangelists to bless their rest, and this with the Creed said as, and mistaken for a prayer, sums up the usual amount of the devotion of many a poor man among us. Now it is surely a startling fact, that in a Christian country, and one of no small religious zeal and energy, the people should be recognising in God scarcely so much as a heathen does in the object of his worship, and that one important part of the devotion of the English poor consists of a direct address to objects short of God. If any other form is added to these it usually consists of some words remembered from childhood, and will be found with few exceptions to contain the mention of the names of persons long since past away from the Church militant. Consequently, half of the devotions of our English poor consist of prayers to the saints, or intercessions for the dead.

I do not pass any judgment on these facts beyond this. It tends to shew that with the strong antipathy supposed to exist in English people towards certain modes of worship, they must be in the habit of praying with an utter unconsciousness of the meaning and force of the act, when they are, despite the above prejudice, doing the very thing which in principle they abjure, their prayers must be in truth a form gone through with a feeling of mere superstition, taken in the worst sense of that word.

And this view is still more confirmed by the fact, that there are scarcely any instances in which it will

not be found that the English poor will immediately correct this practice when it is explained to them, and are peculiarly pleased to have forms given them, and to use devotional exercises in reverent postures and at reverent seasons when they are placed before them, even at the cost of personal ease. The result then is this, that with a most sinful nature, surrounded by alarming temptations, with every power of intellect, feeling and imagination receiving strength and improvement, our poor are in large masses recognising no need of grace and asking no help of God from whom alone they can gain strength, and this is the case where they are living and dying within a stone's throw of the minister of God, and in the daily habit of meeting with and seeing him.

Opinions  
on the  
Eucharist.

*b.* Another striking fact as evidencing the state of ignorance in which our poor are living, is the erroneous opinions they hold with respect to the holy Eucharist. It will be found in nearly every part of England, that the prevailing impression is, that there is no necessity laid on them to receive communion, that it is a duty which may be dispensed with safely till death; that it is rather an act intended for the saintly character, than the means necessary for forming it; that the possibility of sinning after communicating is sufficient reason for abstaining, and that the existence of any daily temptation, such as the blasphemous conversation of fellow workmen, or the cares of a surrounding family, are direct hindrances to reception. The pure, scrip-

tural, and catholic view of Holy Communion seems wholly vanished and unknown to the poorer classes amongst us, namely, that the Eucharist is a necessary means of grace, the admission to which is the life of Church-membership, and the exclusion from it equivalent to being cut off from our baptismal privileges; that it is the constant food of the soul, without which it cannot thrive; that its efficacy does not consist in its power at any given time to excite the feeling of devotion, but in its own intrinsic life-giving strength; that it is as much a duty to receive it, as to obey any other commandment; and that the state of non-fitness for reception is equally a state of unfitness for death, or for Church communion. In the place of this has crept in an impression, which has become conventional among too many, that communicating is a privilege, no duty; that it may be dispensed with without material injury to the spiritual life; that frequent communion is objectionable on the score of its ceasing to produce exciting effect by repetition; that it is rather the seal, than the means, of Christian perfection; that admission to it implies rather the highest state of the saintly character, than that it is a means offered to the lowest positive grade of spiritual attainment.

c. Any one used to the ways of our people will at once recognise their remarkable ignorance on the nature of holy Baptism, their inclination to mistake it for parish registration, or some other merely civil arrangement. They seem in general to have no idea

Holy  
Baptism.

whatever of its being a direct means of grace, and still less of its being the necessary condition of salvation. They look on it as a convenient and accustomed opportunity of affixing a name to their child, and placing it in the same position as those around it, by letting it pass through a usual though useless ceremony. The same ignorance seems to exist as to the use and duty of sponsors. They consider them as an irksome arrangement which may be broken through easily, by bringing the first neighbour who is willing to do a neighbourly action to stand for their child, without any reference to his character, or the likelihood of his fulfilling his engagements.

Ignorance  
of sin.

*d.* Then too with respect to the real nature of sin there is a fearful ignorance among our people. As I said above, there is a general recognition of morality and God's Providence, and a certain value for integrity of life among them; but when we descend into the examination of the minutiae of moral conduct and religious feeling, we shall find they will sadly sink in the balance.

I suppose it is the nearly universal experience of the clergy of England, that the sin of fornication is looked upon with the greatest lightness and indifference: that the rule will be, that the poor view it as no sin at all, and scarcely in the light of a necessary evil. The results are often feared and regretted, in which view it is called a misfortune or a mishap; but beyond this it scarcely ever enters the mind of an English poor man to look;



consequently the moral sense is continually injured by the sinful indulgence of desires, however much palliated by the ignorance of their nature, and the bounds of chastity and modesty are continually transgressed.

In many districts this vice is conventional, and in most counties the poor of parish after parish will be found to look on it as not only excusable, but a nearly necessary state of things, that before marriage the bounds of chastity shall have been transgressed between the parties. The numbers of children illegitimately born will astound those who for the first time make the enquiry. In many districts the eldest of each family will be found to have been born anterior to the tie of wedlock.

In the same way the nature of dishonesty among large numbers of our poor, is equally little defined, and understood. In many cases occurs the old heathen view that the act undiscovered is not dishonest. Conventional pilferings, recognised expressions of untruth, unhesitating defraudings of employers and employed, in nearly every district, shew how loose all feelings about truth and honesty are.

*e.* Irreverent expressions are equally little feared and understood. God's Name is taken in vain without thought or dread, and this is very much owing to real ignorance of the nature and amount of the crime. Under the head of what I have here called irreverence I might class that great <sup>Irreverence.</sup>

ignorance of the duty of reverence in other respects besides language. The constant habit of neglect of kneeling during the offering of prayers at divine service; the indecent and lounging posture used during the celebration of the holiest rites; the neglect of any reverence made at the name of our blessed Lord; the frequent habit of talking in church before service begins, and making the holy fabric a place of common worldly arrangements—all bear to one point, illustrating the great absence of reverence in our people.

However much this condition may be excusable on the score of ignorance, and each particular fault palliated on the ground of its nature not being known, every such act must tend to harden the general moral condition, must blunt religious perceptions, and unfit the individual for receiving any high or elevated impressions. Besides which the indulged fault in one man becomes an example of evil to another, and a sin ignorantly committed by one becomes a torch from which a wilful sinner lights his wicked inclinations.

Ignorance  
on the  
Creed, and  
general un-  
reality of  
expression.

*f.* Our poor are also singularly ignorant on all points of distinctive religious creed; and even on some essential doctrines, as that of the blessed Trinity, and the Incarnation, they have scarcely gone beyond the impulse and outline of natural religion. They do not realize with any degree of keenness or consideration, their relation to any one of the truths of Christianity. Adults of a certain age, amongst our labouring classes, will have the

appearance very frequently of being religious and devotional in their daily life, and that to a degree to which the poor of many other countries will not seem to have attained, while all the time, on examination, it will be found that they are scarcely more than conscious of their devotion being paid to the Maker of the universe, who will one day judge them. This is in most cases the limit of the objective creed, which they are conscious of, and in reference to which they live religiously. Any distinct view of our blessed Lord's position with regard to them, of their true condition as sinners, their state with regard to holy Baptism or the Catholic Church, are far from being realized. Or if they do by expression imply an inward consciousness of any such relation, it is in words and sentences so vague, and indefinite, and fruitless, as to convey to one's own mind the impression of unreality; for instance, the acknowledgment in general terms of being a great sinner, but being unprepared to mention any fault of which they are aware, and their astonishment at being told of any deficiency actually and practically existing in their own character, which they have just pronounced to be materially deficient, is of frequent occurrence. In the same way many will be utterly unable to mention on what their hope of pardon is founded, and yet they will at once, if helped to it, fall into a statement of our blessed Lord's death on the cross. And this absence of consciousness of an objective creed is one of the striking features of our poor when considered re-

ligiously, distinguishing them from the poor of nearly all other nations, and all forms of religion. The faith and ceremonies of heathen systems call out more conscious devotion from the disciples of their creed, more living reality of practice and feeling, more burning zeal with respect to the particular fact, than we generally see approached by our own people. The one would die for the object of his faith, which lives before his soul, while the other is scarcely conscious of any such object to die for, not that he has not got the natural religious impulse to do it, but he lacks the intellectual conviction and grasp of any such object. Consciousness of the points of an objective creed, when keenly defined, gives a reality to expression, a fervour to the life, and an individuality to the faith, which are utterly lost in the more undefined plan of natural religion. We need the revelation of Christianity to make us aware of certain relations we stand in, which we were not conscious of, and of which being conscious, a new energy, life, and reality, are imparted to the religious practice. I do not here deny the general religious tone of our poor, and that perhaps in comparison with the poor of other nations it is greater, but this proceeds from what we would call the sincere efforts of a conscientious people under the guidance of the Holy Spirit received at Baptism. I firmly believe, that under catechetical examination our people would lamentably fail, and shew an ignorance which would not only shame but astonish many

among us. There is, as I said, no lack of a general goodness of disposition and character among the English poor, they are, compared with other populations, singularly moral and well inclined. It is an intellectual deficiency I am complaining of, produced partly by external circumstances, and partly arising from a natural slowness of apprehension. The co-operation of these two causes is seen in many other results, and produces the same vagueness and unreality which has been complained of in their daily use of prayer. E. g. they will constantly tell you, if asked about their performance of the duty of prayer, that they "pray all day" and never "cease praying," are "always at prayer," expressions to the last degree unreal, as the very person who has used it will be unable the next moment to give you one clear answer as to what prayer is or what they pray for. If we look through the great number of phraseologies in use among them, we find the same character attributable to the same cause; expressions with regard to our blessed Lord's atonement, with regard to the Holy Communion, and the last judgment, all taking the same unreality of form. All conventional phrases imply a certain degree of unreality. Modes of expression received from father to son will be found nearly the same in all parts of England, and will be adhered to with a tenacity truly surprising. Certain modes of believing and speaking about Holy Communion have so little reason as to defy all the batteries of reasoning and moral authoritative teaching, and yet



with the best intention possible they will cling to them to the last. The forms of expression seem to arise from a certain inward desire to do right, and a conscious dependence on God's providence, which a strong natural religion works within them : but which, when receiving definiteness and expression, assumes a form of unreality. The fact is, no people are more real in their actions than the English people, and whatever there is good in them is truly and deeply so, but few are more unreal in modes of expression, and ways of thinking ; a condition easily accounted for from the co-operation of the two causes of a natural intellectual dulness, and the want of any catechetical training.

Uncon-  
sciousness  
of English  
Character.

7. But this leads me to another point of importance, the peculiar unconsciousness of English character. The very life of true goodness is unconsciousness of its own existence, and reserve as to its own properties, which latter will be the natural result of the former. Both of them are strongly prominent in the English. Few things are more striking than the form with which, to an independent observer, certain strong principles of conduct come out in their actions. I would specify the deference of the wife to her husband, and the sense of obedience to persons in authority over them ; and yet it is but by the observer that these are realized as principles of action ; for the poor especially themselves act upon them for years, and at the end of a most self-denying adherence to them, would not be aware that they had been governed



by any definite principle. They seem impelled by a kind of instinct or natural impulse, which is kept alive by its own inward warmth, without the need of any support from observation from without or consciousness within. In this respect their character is seen in remarkable contrast with the French, and indeed the continental character generally, which is one of continued consciousness, and the energy of which is merely kept up by the excitement of applause from without, or the holding up a clearly defined picture and form of themselves to their own eye, and thus fascinated with the figure of their own embodied character, they will go on to the death conscious that they are about to die for the definite object. The principle lives in clear shape before them, and the nature of their self-devotion and self-sacrifice for it remains distinctly on the scene of their action. A certain result will arise from a certain line of action, and the action is entered on for the purpose of the result, let it be glory, liberty, or whatever may be the cry of the day. The English, on the other hand, are led on by an undefined impulse, see no result clearly marked out before them, and die in pursuit of the object, if need be, though in great measure unconscious they are dying for it.

There are few people amongst whom the subject matter of deep poetry resides more than among the English poor, still there are few who perhaps are less consciously poets. Take the case of the feeling of the wife; there are not many instances of

freedom from selfishness and of self-denying devotion to be found in the world more striking than that which we find shewn by the wife of an English peasant towards her husband. She will bear patiently with outbreaks of the most unreasonable passion, will toil herself for her children when the father spends his earnings on a sensual life ; will go without any but the plainest food that he may have sufficient for his daily work ; will screen his faults to the last, when those faults consist in the most cruel treatment of herself ; will place herself in numberless difficulties in order to save him from just punishment, and yet with all this she will be scarcely conscious of any definite feeling towards him, and in conversation would give one the impression of indifference and want of affection.

There is however a question which arises in studying the character of any nation. To which class shall we look for forming our view, to the educated, or the poor ? There are of course elements of character, appearing in the lower orders of any country, which assume a new aspect when educated. It is the raw material offered for forming a definite character, the rough surface capable of receiving a polish. In some cases the raw material has an advantage over the texture it is applied to in certain properties of its own, which in the process of its refinement are lost, or weakened, and the combination impairs the virtue of the old material. So in national character, there are often properties in it which really are impaired

by education, and virtues which are best seen and best exist in the rough unpolished state. The English character however seems one which to reach its own perfection requires education. It has a peculiar capability for it. In the educated mind with us you detect the same tendencies as in the raw material: the same element is there, and only comes out in the new form with which cultivation invests it. In England more than elsewhere the educated character is the perfect one—and to this may be attributed many of the faults we have spoken of above; our clergy have not done as they should the work of moral, religious and intellectual education.

A system of close personal intercourse between the clergy and the people, by which the moral powers would be defined and educated, and enabled to cling round and grasp religious truths with the same definiteness with which the intellectual powers act when drawn out under catechetical instruction, is a want which comes under this head. The habitual use of confession in other branches of the Church does this for them, and wherever any such system of intercourse has been used among ourselves between the clergyman and his people, in proportion as that has been close, systematic, and catechetical, we shall find that there has been a growth in definiteness with regard to the truths of religion.

In sum, then, our own poor come before us as a quiet unexcitable race of men, with very little con-

consciousness of any principle of action, peculiarly patient under difficulties, with an inclination to move on in the line in which they are placed, under a feeling that it is their line, and along which they go propelled by some first impetus like a wheel on a rail, and reach their point in nearly as straight a line, and almost as reckless of obstacles as an engine in reaching the terminus, and I might add, with almost as small a degree of consciousness with respect to the motive by which they are governed. There is a singular apathy among them, which would lead us to imagine at first sight there was an absence of all deep feeling, a natural reserve of character which is peculiarly striking when seen in contrast with the character of other nations. There is nothing consciously heroic among them. This absence of consciousness produces or is co-existent with an absence of excitement, and hence their cool invincible deliberation on the field of battle. This reserve of character is especially seen where we should most expect it, in the expression of religious feelings. Their intellectual powers partake of the same character, there is a great deal of plain common sense about them, but a great absence of any thing like intellectual sharpness, or power of quick apprehension. They have a cleverness of their own, but it has more to do with practical matters of daily life, than with the subject matter of intellectual efforts. But under the processes of education and cultivation, an amount of real and refined feeling comes out, which marks a character

of no ordinary depth and reality ; and occasionally these traits are elicited without this help by scenes of trial and distress which occur in the daily path of their life. I have thus tried to point out certain leading defects in the general religious life of our poor, and their causes, and some distinguishing points in their character.

There are naturally many remedies which suggest themselves, and in this day we have seen a large number invented and tested with more or less success. But we may take it for granted that in raising a religious life among our people, we shall lead them on to all those duties which the politician or legislator could desire, and that in the train of love and fear towards God, respect and obedience will follow towards civil institutions and recognised authorities.

To apply the aids and incentives to religious life to the people requires machinery adapted to the purpose, and this very machinery is offered by the parochial system.

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8. The parochial system is one, and each part of it must bear some relation to the rest. It has been the use of one portion to the exclusion of another that has caused the imperfect and unsatisfactory results we have so often witnessed. Different parties in the Church have thrown energy into single portions of this system, and men dissatisfied at some meagre or disproportioned result, have doubted the

Unity of  
the Paro-  
chial sys-  
tem.



power of the whole as a scheme capable of effective application, while on the other side the use of parts of the machinery by schismatics with energy and effect has given to them the appearance of a success at times over the people, which has tended to throw discredit and doubt upon the Church.

The parochial system must be used as a whole, and must be worked with the same amount of energy and self-devotion as is applied to the most active scenes of human labour, and then only we can hope for a successful result. While those who administer it live constantly in the world, cut their hours by the world's rules, and their regulations by its judgment, the whole will be ineffective : personal energy and self-devotion must go with the work, or it will prove comparatively useless : if the clergyman is lost in the member of society, the priesthood merged in the social life, men will cease to respect what its advocates and supporters seem to think not worth their own highest energies, and the most perfect of all systems will sink, from the indolence or interested motives of those who use it.

A partial application of the Church's means to the wants of the people will not meet the case of this age especially. The use of preaching to the depreciation of the sacraments and prayer, tends to promote an unreal, superficial, and hollow character, while on the other hand the exclusion of earnest and simple preaching, and the attempting to work through the higher means of grace alone, will result in a formal and heartless whole. In this way frag-



ments of the parochial scheme have been used by men who seem to forget that if the whole human being is to be affected, the whole system which is formed to embrace that being must be used and applied. It is the natural tendency of men in correcting an abuse to go to the other extreme: and this has been especially true in things belonging to the Church, both in her discipline and doctrine. The inclination of Churchmen has of late been to sacrifice to an almost morbid dread of excitement much of that effective machinery which the Church does recognise, and in other lands employs with great effect, and which, as was said above, is used by schismatics with considerable influence here. This tendency to excess is self-corrective, and while it overworks the cure, goes to such extreme as to need cure itself. It is easy to trace this alternation of principle in the Church among us for many years. The religious tendencies of the nation set in one direction in the reign of James the First, and the counter movement of Charles the First's was its corrective, which again needed and received a check in the succeeding periods. The deadness resulting from this last movement received its remedy in a larger developement of the spiritual in the last century, and that in turn is receiving its check in the fuller developement of the Church's formal; to which another corrective may be needed yet. But to leave these general remarks, let us come to the detail of parochial work.

9. And first, men must be worked upon *indivi-* Personal  
Inter-  
course.

*dually*: it is impossible to operate very efficiently on the mass: whether in a town population or an agricultural, the mass of the people are living unconscious of their spiritual condition or wants, or their deficiencies before God. The need of daily worship as a daily support, and oft-communion as a strength to the soul, cannot be realized till the individual has himself become conscious of his peculiar requirements. Daily service without this will be to the mass a formal routine, and oft-communion will lose much to the soul of its efficacy and power.

In place of confidential personal intercourse, the face of our Church presents an appearance of the clergy *generally* leavening the people, and giving a tone to society. And in the absence of catechetical instruction we have a general mode of teaching and imparting knowledge by the use of sermons only. But the minds of all men when uneducated, require a very close and personal intercourse on religious matters before they are able to apprehend or realize any religious truth. That truth must be so conveyed as to compel them to think out for themselves, and to state as well as hear it; otherwise the mind will simply allow the idea expressed by the instructor to pass over its surface, not conscious of the fact of its doing so.

This is peculiarly the case with the agricultural poor of England. Direct personal intercourse either on their own spiritual condition, or their religious knowledge, seems to be the natural remedy for their

condition ; and these two given as much as possible through the medium of question and answer. Our people will go through a certain round of religious duties without enquiring why they perform them, or what their object and meaning is, and so pass to their grave with scarcely a keener enquiry or knowledge of deep things in the hour of death than they had in the journey of life.

The guidance of religious life will be one which must stand foremost in the work of a parish priest ; and while this, if judiciously used, will be in itself an engine of incalculable good in teaching the nature of sin, rousing to a sense of it, leading the soul away from its influence, and supporting it while it is striving against it, it will also furnish opportunity for imparting religious truth generally, and help to give the English character that finishing stroke which it wants. There seems, as I said, an impression afloat that while the guidance of religious life is the work peculiarly of other branches of the Catholic Church, the peculiar province of our priesthood is to give a general tone of morality and respectability to society, without endeavouring to educate in detail the individuals who compose it.

Surely when the work of a Christian priest is to prepare souls for the last account, and to lead them through all the difficulties which impede that preparation, his vocation will be more effectually fulfilled by personal intercourse when he is grappling with the inmost difficulties of each soul, while natural reserve, self-deceit, public opinion, and fifty

other powers are counteracting his influence, than it would be were he merely to create a general tone amongst the same men in the circle of society. And we may take for granted that men on both sides of this question will allow that the great work of the Christian Priest is responsibility for the individual souls for which he is hereafter to give account. Many objections may be started to the introduction of a more personal intercourse consequent on the use of confession, grounded on its observed ill effect upon character elsewhere. I wish to be clearly understood as not advocating the unlimited direction of people's actions. People surely are not at liberty to devolve moral responsibility upon another. Conscience is God's voice within each of us ; and a far higher director for most purposes than any human guide, however exalted in spiritual wisdom : and that teacher who, on light grounds, ventures to impose his judgment for its inward guiding voice, runs the hazard of interfering with the operations of the blessed Spirit. But since conscience is deadened and dulled by sin and ignorance, in the case of so many, our duty is to awaken the moral ear to its whisper, to convince of sin, and furnish each man with the especial weapons for its subjection. The clergyman must see that each is clothed with the whole armour of God. The relationships of man with man are often so refined and delicate, as to be beyond the power of explanation to another, and how can we expect a safe judgment when the case can, in the nature

of things, be only imperfectly stated. A strong-minded and conscientious man would feel himself to be a loser by frequently obtaining a too favourable judgment. Any less stern judgment than conscience would have given, must effeminate the character. But the case of our people does yet demand from us help and sympathy commensurate with the peculiar difficulties and temptations of each.

Ignorant of their real condition, living on in unknown sins, and with an unintelligible consciousness of some phantom they cannot see round or overtake, tens of thousands are led into confirmed habits of vice, and plunge further and further into infidelity, profligacy and rebellion, from which their nature as men and as Christians would have induced them to shrink had they had their eyes open.

This state of ignorance and mysterious doubt as to the true condition of the soul is a necessary consequence of the fall, and is part and parcel of our ruined nature ; there is a continual propensity to deceive self, to depart further and further from self-knowledge, and to become satisfied with a condition really little short of moral death. Men know less and less of self when left to themselves ; one fault hides the last, and the one immediately present to the view is so disfigured and disguised as even to assume the appearance of a virtue rather than a vice. Such is our tendency ; and this tendency increases in frightful proportion as we form new habits of sin. Men



need help to discover and be made aware of their moral state : why this is, is a different question ; I state a fact. It is needful that men should have minute teaching before they can know themselves ; it is a law of our nature, it is no question of whether it be advisable or not that they should have it, or whether it may produce evil result or no, men cannot exist morally in a right condition apart from it. Every body would allow this to be necessary in the education of children, and the classes I allude to are generally those whose childhood has been neglected.

Universal  
Testimony  
to its need.

This law of our moral nature is recognised and yielded to by every class of religionists in that proportion in which they are real or earnest. With the greatest dread of the form which direction has assumed in the Church of Rome, many forms of distinct dissent as well as low schools within the Church have felt the absolute necessity of some shape or other of personal spiritual teaching. The unreserved use of conversation on holy subjects on all occasions of daily life, by men of some schools within the Church, the experience meeting of the Wesleyan, and the more formed system of direction in the Church of Rome, are all parts of one effort of man's moral nature, seeking for instruction and confessing its inability to achieve by itself the work of self-knowledge or guidance. One form may have much over-reached its due limits, another may be the merest shadow of that which it attempts, still they are but different answers to the cry of man's deeper self to be sympathized with, guided, and un-



derstood. Strong prejudice is alive on this point : but that which we find to be in some degree or other the practice of all earnest schools of religionists, schismatic or not, which is used in some form or other by the very men most ready to raise objection, and which, when we reflect on our moral nature, we perceive necessary for our well-being, I am not disposed to relinquish from the mere fact of a popular cry against it. That which in spite of prejudice has in degree been resorted to of necessity by the very men who entertain that prejudice, comes with all the greater force and weight upon us ; and this need of counsel is generally realized in every relationship of life, from the parent towards the child, up to the man who reveals to a friend the difficulty that presses on his mind.

I would again remark here, and could illustrate it in many ways, that I think the clergyman altogether loses his place when he constitutes himself adviser to his parishioners in their secular relationships without an unusual cause. The clergyman must not wish for this office, unless he would secularize himself and live in worldly affairs. The world has recoiled from such interference, and calls it priestcraft, and I should be sorry in any thing I might here say to lay a stone in restoration of such a system.

This habit of seeing our people individually would be with a view to bringing them to feel the need of giving us their fuller confidence in the confession of sins with which they are burdened, and for lack of

which their whole nature is depressed, as well as for their perfecting in Christian virtues and graces afterwards by evangelical instruction suited to the case of each. God has given us a character capable of perfection, or at least we are able to advance towards it, though few might reach to the highest point. That point is to be gained by overcoming the whole inward tendency to evil, keeping in check the sinful desires, and bringing into subjection the inner man, by departing from committed sin, and getting healed, by means of penitence, confession, and absolution, the wound it had created. It is absolutely impossible that that man can be reaching or even approaching the end of his nature who is living with sins lying in masses on his soul and conscience, unrepented and unresisted, with evil desires of all kinds yielded to and indulged, and his knowledge of good so small as to offer next to no possibility of aiming at or reaching it. Man in this condition must be infinitely below the mark he was intended for, and what is the remedy for this? The remedy is at once suggested by the cause : the cause is ignorance and want of instruction and incitement, and to this the correspondent remedy is individual guiding and personal instruction : I say *personal*, because it is clearly absurd to think that when each man's difficulties and faults are different, the whole mass can be met and grappled with by one rule and one method of teaching. This seems a sufficient answer to the objections raised against personal influence on the score of its degrading and

enervating the whole character, and creating a dependence which is unworthy of our nature. Whatever instrument is essential to gain the end of our creation, cannot be declared, with any truth, to be subversive of that end ; and surely the end of our moral being is vigour and strength of character.

Besides this, an appeal to fact will strengthen the point as much as and more than *a priori* reasoning. This work has been tried, and is adopted by some individuals amongst ourselves, and the result has ever been, except where the application of it has been most injudicious, that the character of the youth or man whose developement has been aided by it, has presented a free, manly, cheerful independence and vigour, exactly the reverse of the one dreaded, a freedom and ease produced by the consciousness of rectitude, and absence of indulged and deadly sin. It need hardly be suggested that the state of mind of a man who has not become alive to the fact of his sinful condition, is not the same as his is who having been made aware of it, has striven to throw it off or to subdue it.

There have been and must be instances of the injudicious application of this plan, injudicious either from a partial mode of applying it, or from mistake as to the character of the persons thus acted on. There is a national character among us, and the working of the Church should be made in great degree to suit itself to the character of the people. The Church has an elastic system, and she meets

the case of one character with one manner, and of another with another. English character will not bear what Italian character needs, and vice versâ. National character is as different as national climate and national countenance. Continental character as a whole is different in very remarkable respects from English character, and England has never from her earliest days, and when in closest union with the Church of the continent, borne exactly the same treatment which suited the inhabitants of southern Europe ; the history of the English Church for centuries has been one general exhibition of quiet resistance and unwillingness under the yoke of rules issuing from Rome, and we are not to expect it will be otherwise now. English character is the same as ever, and it is not likely that Italian practices should more suit our people now than formerly.

To explain by an instance what I mean, there is a natural common plain sense and gravity about the English, while the Italian character is quick, lively, and rapid in its apprehensions and perceptions. To the one the lengthened services of our own Church have a suitableness which they have not to that of the inhabitants of the continent. The latter would quickly weary of the very length, which may perhaps be nearly requisite for the slower disposition of the English. In the same way there are points of æsthetic beauty in ceremonial, in detail, in dress, in procession and in decoration, which tend to elevate and rouse the devotion of

the Italian, which rather hinder and disturb the more phlegmatic character of the population of the north. It is not that they cannot appreciate Catholicism, because they cannot sympathize with certain developements of Italian Catholicism. The Church's system is elastic and suiting national character, and that is as much part of the Catholic system which suits itself to the English mind as that which suits the Italian. The effort to thrust the spirit of the latter on the former has signally failed, and that in days long anterior to the Reformation. In the same way the attempt to work a systematic confession with all the detail of the Roman mode of applying it, would generally create a repugnance in the English mind, specially at this time of transition, which would totally hinder any healthy tendency in that direction. The English character has a quality of good sense in it which leads it to suspect the chance of being imposed upon, and has a peculiar horror of any thing which does not manifestly tend to the main object in view. The feelings of the people are not acute, or quickly excited ; they consequently do not rapidly discern the connection between many ceremonial observances and the final end, the devotion of the heart to God. This state of mind must be borne with and sympathized with if we would do any effectual work upon more than a very few who are the exceptions to English character. It has possibly been a stumbling block, that a greater effort has been made to attach the people to the Church through the beauty of her outward



ceremonial, than through the deep and devoted sympathy of her ministry with the inward yearnings and wants of the people, and the full application of her greater means of grace to the promotion of their spiritual life, which are points they are peculiarly able to appreciate.

Objections  
to it an-  
swered.

It has been objected that the reliance which will thus be placed on the human guide will tend to obscure the Presence of God, and to create a dependence on means short of Divine grace. But here again the objection may be met by an appeal to *a priori* probability as well as to the results of experience. It must be remembered that men in general are living in considerable ignorance of the nature of God and the need of grace, and that there is an absolute necessity, in order to lead them to lean on these, that they should be perfectly convinced of their truth and have them continually placed before them. The alternative does not rest between the minister doing it for them and their doing it for themselves, but between his doing it with and for them, and in nine cases out of ten their not doing it at all.

Even supposing the utmost possible harm to arise from the practice of personal intercourse, which its most prejudiced enemies could think it probably or possibly capable of, supposing it did tend to lead men to lean on the intermediate supports, supposing it did tend to enervate by an undue dependence, the moral character, and weaken that high sense of individual respon-



sibility which is so admirable, none of which results need happen; yet granting them all, are these worse conditions for our people to be living in than a state of continually-indulged fornication, drunkenness, omission and neglect alike of prayer and Holy Communion; and there is no denying the fact that for lack of some of that very personal intercourse I have advocated, our poor are in large masses living in the indulgence of these sins, however much palliated in their immediate guilt by the fact of ignorance as to their nature, yet in themselves ruinous and damning, withering to the health of the moral constitution, blunting to the keen edge of conscience, and suggesting daily to others around the idea and inducements to sin. Under any view, continued impurity is worse than overdependence, blasphemy more ruinous than weakness of character.

And with regard to the latter objection of overdependence created by this system: it seems that the same objection may be made to the plan of the Church throughout. The Sacraments themselves, and all her ministrations, are liable to the same charge of standing between the moral being and God, they are all actual means of grace, rife with life and spiritual energy. The truth is, where a Being exists unseen, in whose worship consists the present and eternal welfare of man, whose attributes are unknown without instruction, and whose law is a matter of gradual discovery; it is morally impossible that any one can be expected to be-

come acquainted with them without some intermediate means. And the whole system of things which God has ordained for us partakes of this character ; whether the ordering of a separate and authorized ministry, or the giving life through other appointed rites. It is not as if the things of eternity lived in clear and vivid colouring before the eye ; they need continually to be brought before it ; and the moral being requires to be roused to a sense and appreciation of their importance. His faithful minister brings God out to the soul, and having himself contemplated Him, brings of the things he has learnt and imparts them to another. It is his work to take care lest he do aught in the least to eclipse God.

Another objection is often raised on the score of the destruction of the conscious responsibility of the moral agent. Where an agent is already unconscious, we can hardly with truth speak of the destruction of his consciousness ; and this is the condition of our poor. Few among them are alive to the nature of the coming judgment, and the close connection between all moral acts and that day ; they have to be made aware of it. The very, nay the only, mode of giving them that consciousness, is personal intercourse between the minister and his people. The whole of this style of objection depends on a mistaken supposition as to the present condition of our people : the choice does not lie between one state of moral being and another, but between the absence or the existence

of any religious life and consciousness at all. It may be true that there are and have been cases of men who have ceased to listen to their own conscience, and been satisfied with the direction of another: but here the fault lies with the minister. His real work is to create consciousness of responsibility by bringing out sin in its true light.

Such are some of the objections to that work the benefits of which are so palpable. It would bring thousands into immediate connection with those suited to sympathize with every distress, to remove many a doubt, and to heal many a wound which lies festering on the soul and conscience. There are dense masses of people who pass and jostle each other in the streets of our crowded cities day after day, men who pass by each other with cold indifference and unconcern, each feeling the need of supporting his own importance, and asserting his own superiority or independence, ignorant of his neighbours' concerns and secret thoughts, yet each oppressed with a burden on conscience and heart so heavy as to make in many cases life intolerable, and reckless vice the only refuge to fly to. One man passes the other without knowing that he is weighed down by the same burden the other is sighing under: "the heart knoweth its own bitterness," and yet, if each bosom would unburden itself by speech, every sorrow would be found mutual and every pang responded to, and those who bear them would become objects more of pity and sympathy than of cold indifference. There are masses

of dark buildings, through whose broken windows the light of day finds but a dim passage, where multitudes live out their short existence in the dull monotony of their daily toil, whose bosoms are heaving with griefs they cannot fathom, and sorrows, because unrevealed, festering and maddening the heart. There are huge factories terraced high against the sky of heaven, where in long rooms hundreds ply their busy hands at a work become mechanical, whose eyes flash with passions unrestrained, and whose expressions betoken the cold heavy indifference of a seared conscience and an unenlightened soul. These masses of population in the street, the mill, and the factory, are not the exception, they are the rule of the nation. The thousands of London streets, Birmingham garrets, and Lancashire factories, are the majority of the people of England. We have acted almost as if it were natural and necessary that such should be heathens. The enlightened, the instructed, and the cared for, who meet the eye of society, are the exception, the few : while these masses are living and dying what they are, degraded, ignorant, plunged in the depths of vice, because they have no sympathy offered to them by those who might relieve their doubts, guide their intellects, and elevate their desires to heaven and to God. What might not the immediate and personal intercourse of our clergy in their respective parishes, brought to bear with untiring energy, do to heal this disease ! How large would be the weight removed, which now like an

impending rock presses down the growth of men's moral nature, deters and hinders the whole process from developing, as it would, if their conscience could be relieved from the weight of unknown evil, and if the spectre of sins committed years ago, which now haunts their footsteps, could be made to vanish into air. Penitence, the knowledge of pardon, enlightenment in the paths of truth and peace, might, and alone could do this; and this remedy can never be applied except through the immediate, untiring and systematic intercourse of the clergy with the people. Public ministrations, and general preaching alone, can never do the work. They are as little calculated to meet the case of the individuals they attempt to affect in the mass, as the thousands of a passing day are cognisable by the historian. The historian is not a biographer, and the minister in his general ministration cannot be the adviser of particular souls. The moment those masses of thinking and yearning spirits become aware of a sympathy which recognises and feels for them, they would be attracted to it as needles to a magnet, and once led to open their minds, clouds of darkness would pass away, and the character become relieved of a burden, which had dwarfed, stunted, and withered it. Men do not wish to be as they are. They have no natural hostility to the Church or her clergy; they simply do not adhere to them because other bodies and other men have offered them that sympathy which their natures rightly yearn for. These remarks be-



long as much to the population of the agricultural district as to that of the crowded city parish.

Mode of  
carrying  
out per-  
sonal in-  
tercourse.

10. Having examined the apparent objections and advantages of this mode of intercourse generally, the question which will naturally arise in many minds is, how shall this personal intercourse be effected? Want of time, multiplicity of occupations, difficulty of access to the people themselves, raise impediments apparently insurmountable.

*a.* Even granting this, and supposing the greatest difficulty to exist under each one of these heads, still it must be plain that we are bound to do the best we can to remedy the evil. Few men, till they have tried it, know how much may be effected by system, self-devotion, and strict and rigid adherence to a plan of action. Let me suppose a clergyman called to the cure of 1000 people, 350 of whom are adults, and the remaining 650 minors, ranging from sixteen to infancy. Let me instance the case in an agricultural district, and the habits of the people as we find them in such neighbourhoods, the men employed on field work till six o'clock in the afternoon on an average through the year, increasing in length towards the height of summer, when the harvest calls on them for later employment. The women during the principal part of the year occupied in domestic work, but during the early weeks of spring employed at planting and couching, and in the time of hay and corn harvest able to earn an additional trifle. With such a population and such occupations, it would not be hard for a



clergyman to devote three evenings in the week for the express purpose of seeing such persons individually, in a room either in connection with the church, or in his own house. Suppose one half of that number communicants, and the ostensible reason for coming, the preparation for Holy Communion once in the month before reception, if Holy Communion be only administered monthly, and the remaining half invited to come for the purpose of preparation for first Communion, or for some other purpose, which I will suggest presently, (passing by for a moment the difficulty of inducing them to come at all,) in the course of the month the clergyman will have been brought into direct personal communication with each one of his flock for a quarter of an hour before each Communion. It would be easy to expand or to shorten this time, according to the amount of the population, but this is simply suggested as a possible mode of doing it. This kept up continually and systematically, tells wonderfully on the character; the interview looked to and prepared for, becomes a point in the daily life of the individual, up to which and from which his self-examinations tend and date; it becomes the magnet to his character, it gives point and meaning to his religious life, and destroys vagueness; in those few minutes the nature of sin becomes clearer, the difficult work of self-examination is aided by being suggested through the questions of the spiritual adviser. The habit of self-reflection is given, and an interest is created in

watching spiritual progress by the expectation of enquiries to be made at the next interview.

A question will at once arise in many men's minds as to the probability of the poor having the will or the power to attend this summons. Till men have tried it, and that perseveringly, they cannot consider themselves as judges in the matter. The fact is, in every one there is such a yearning after the mention of sins and troubles which weigh on the soul, that the poor will come gladly to do this the moment the restraint arising from the great alienation of the classes society has created between the clergyman and his people is broken through. The clergy have been looked upon more as members of society than as ministers, more as gentlemen than as priests. There are multitudes among our poor who have no single object on which to exhaust strong latent feelings of affection; multitudes who have griefs untold for which the roughness of their mode of intercourse with each other prevents their obtaining any sympathy; multitudes who feel mysterious temptations weigh on them, whose nature they do not understand, and whose tendency alarms and confuses them; who would gladly fly to any one who would relieve them and offer them a home for their griefs and distresses. To consider them, and take an interest in their inward concerns raises them, and gives them a position: it is because they are so unused to it that they may for a time be little willing to fall in with the suggestion. If the first opening of this kind

of intercourse appear forced and without point, there may be many opportunities which naturally fall in with the common career of parochial life. A confirmation, or a recovery from sickness, the loss of a child, or friend, some particular anxiety or doubt, will naturally make an introduction, which, if followed up with earnestness and perseverance, will soon realize the intercourse desired. Such opportunities do and will continually occur, and the usual routine of parish life will offer them with ease.

Of course this will require determined perseverance, energy, and system, on the part of the clergyman, and to achieve this he must to a great degree be devoted to his parochial life, and find or attend to but few calls beyond its limits. This must be his business. But realizing this it is wonderful how much may be done ; the mere fact of the continual and regular repetition of the act will do more than greater length of time devoted to it irregularly: and the living in full expectation and dependence on this strict intercourse once a month, or once a fortnight, will create a point, a watchfulness, a consciousness in the character of our people, even though the intercourse do not last a quarter of an hour, which would not be created by intercourse of hours irregularly given and not to be relied on. There are other advantages which would arise. The enabling the people to feel that their spiritual pastor can be found at a certain place and at a certain time, gives great confidence and trust : and the fact of knowing and seeing that

others, and those persons elevated in position, are devoting themselves to their spiritual welfare, alone kindles a corresponding desire to be interested in it too ; and this operates with peculiar force on men who are accustomed to feel that there is a barrier nearly insurmountable placed between themselves and the clergy.

b. As to the method in which these interviews are to be conducted, the Prayer-Book seems to give us hints for proceeding in the recommendation in the Communion Service to the people to come to open their minds and receive counsel ; while the recommendation in the Service for the Visitation of the Sick, seems plainly enough to shew that the English Church authorizes and advises this mode of pastoral intercourse ; and the apparent scantiness of the recommendation, may be accounted for by the fact that the practice of a close spiritual intercourse between the clergy and their people was at the time those rubrics were drawn up far more the regular custom than it has been since ; and where a practice is in use there is no need to repeat strongly or minutely the necessity of it. These notices in the Prayer-Book seem to lead us to a special preparation of this kind for Holy Communion, and the meeting the last tribunal. They guide us to the examination of the conscience and life of the individual, his committed sins, and his resisted or unresisted temptations. The mode of conducting these enquiries, the necessity of suggesting a rule of life and conduct, the nature of that

rule, are all questions which would be too detailed for the general view of parochial work I am attempting to outline here, but which well deserve investigation. I must, however, be here clearly understood wholly to deprecate the Roman mode of working. The confessional, alike compulsory, technical, and injurious to the moral character. I simply advocate the frequent intercourse of the people with the clergyman for the sake of aiding if they wish, their spiritual life and character by mentioning difficulties and receiving counsel.

11. I might add a word on the manifest good resulting from this practice on the *social* condition of the people. At this moment, one great reason of the ill condition of our poor is the separation and alienation between classes of society ; the distance between rich and poor has tended to create distrust and aversion, and the desire of independence, with the effort to gain it, has given rise to an expressed jealousy and vexation at the effort made to restrain it. The state of our society lacks with much of its evil many of the elements of good which society in other ages possessed ; there is but little of that natural and necessary dependence between the two classes which existed by the very rule and constitution of society in other times and countries : hence the advances of the rich are generally suspected as condescensions, and are scarcely received with the common gratitude to be expected in return. The poor have recoiled from a relief which implied distance, superiority, and, as they

The social effect of personal intercourse between the clergy and the people.



have thought, contempt. This mode of reception has created distrust, and the higher class, finding what they considered ingratitude, have separated themselves further still from intercourse with the poor. They have loosened not strengthened the chain of their union; on the one side, distrust and suspicion have been aroused, on the other it has been felt that coercion and fear were the only weapons through which they could safely and generally work. The principle of love and confidence, if established, would remedy much of this; the contrary principle perpetuates the feeling from which it sprung. The relation of the clergy to the people has unfortunately caught much of this tone; the latter view the ministrations of the former as the acts of a professional and gainful life, and the men themselves as persons who receive in entertainments, and in respectability, as much as they give in things spiritual. This feeling has spread far and wide, and the impression on many minds that the peculiar province of the English clergy is to leaven society in the mass rather than to teach individuals, has strengthened it considerably. It has ramified through every portion of the lower orders, and distrust has been excited alike in the moral, intellectual, and social relations of man with man. Vast numbers of intelligent artisans feed with avidity on the poison of heresy and infidelity, driven onwards by an impetus of indignation at feeling themselves excluded from participation in the sympathy and rights of men



raised by position, though often inferior in point of mental power; and the appetite with which they devour the poison is rendered intensely keen by the bitterness of a disappointed and irritated life. They were simply seekers for sympathy, and they have ended in being violent and deep-rooted foes to the system which cast them off or at least did not open her arms to receive them. In the same way dissent applied itself to their moral tendencies, and in the greater familiarity and ease of the dissenting teacher they found a sympathy and a recognition, an absence of implied distance, which won their affections, and through that their hearts and their consciences. No feeling is so keen and so energetic as that created by contempt or neglect. Implied superiority and distance at once destroy the very object they aim at gaining. It is this very evil of society which closer personal intercourse between the clergy and the poor would tend to avert and correct. Standing as they do midway between the poor and the rich, having opportunities of knowing and studying the sorrows, the anxieties, and wants of the one, and having, by their position, the power to influence and draw out the hearts of the others towards them, few men have so widely extended an influence. It is not in the pulpit, nor at the great ministration of the altar, nor in the short and occasional visit to the cottage, that the clergyman can effect this. Through these the conscience may be affected and the soul strengthened, but the distance is not lessened between the

minister and his flock. It is only by the close bond of personal union, and the secrecy and stillness of holy conversation, that the poor man fully feels that his sorrows, his cares, his burdened conscience, his doubts, his lot in life, his intimate concerns, are a matter of as high and deep moment to the minister of God as are those of the noble, the rich, and the accomplished. It is only then he fully feels, and he does fully feel it then, that he is an object of interest to the person he respects, and the conscious importance given by that recognition of his position in the family of man, creates self-respect, strengthens confidence, elicits affection, and realizes a dependence far, infinitely far higher, than that which fear, condescension, or restraint can ever inspire. It is that close bond of union, once created, which draws him to oft-communion and daily prayer, which makes him realize by a type his connection with God, and will induce him to feel the true and deep relation in which he stands towards the Church in all her ministrations. The kindness and attention of the individual minister will lead him on to recognise the tenderness and the sympathy of the Church, his spiritual mother, and thus he will ascend by a step higher in the scale to the love and compassion of God. And by the way it is worth remarking that it is the neglect of these very steps in the gradual ascent of the soul to its highest object, that creates in different schools such deficiency of moral character. The attempt to approach to God without the medium of His

Church, produces irreverence : while the tendency of many to stop short at the medium, and not to ascend to the final object, to reach which the ministering medium was instituted, produces formalism.

This confidence being once established between the clergy and the poor, good must result on the whole face of our population, a confidence will be established and realized through all the ramifications of society, and besides the beneficial effects which must result in the character of the people, by making them conscious of the sins they live in, and the duties they have from ignorance neglected, an incubus will be removed from the conscience and the soul, and a vigour and nerve will be given to the whole character, while it will not necessarily destroy one particle of the manliness and good sense for which the English mind is peculiar. That cowardice and moral depression which indulged and unrepented sin must produce, will be removed, and the man will rise in energy, cheerfulness, and decision, in proportion as he is relieved in conscience and spirit from the weight which has oppressed him ; and with the increased consciousness of his religious condition, there will be an increased confidence and trust in the ranks and orders above him ; he will become, as well as a better Christian, a more faithful, affectionate, and obedient subject.

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12. Having once established the confidence which this intercourse will create, the other parts of the

Need of general preparation for the system of the Church.

parochial system will quickly rise and gather round it, and receive a force which they never had before. To begin with expecting the poor to attend weekly communion before they are prepared for it by daily service, seems in the highest degree false; and to expect men to attend daily service when they are not living lives fit for it, nor learning to discipline the inner man, seems equally unreal and untrue. But when once the inner work has begun, and a man has learnt to grapple with his temptations, then all these find their due place, and the man himself receives a force and strength from them he would never have realized otherwise.

It has been a mistake in these days with many to begin at the wrong end: and may we not imagine that this is one reason why the efforts of the Church have appeared in many instances to have failed of the expected success, and in many districts where earnest men have been labouring, have excited so much opposition, apparently unreasonable, from those who, belonging to another school, have yet been sincere. Distrust has been created by beginning with a discipline which affected the exterior, while the hearts of the people were untouched. There is a natural jealousy in the English people of external work, which presents an appearance untrue to the condition of heart which it professes to represent. Men think it an imposition, and with that solid depth of character for which the English are so remarkable, reject the apparent fraud with indignation. A dread of formalism has ever been predo-

minant in our people, and the same energy which, in the unhappy days of the great revolution, threw off the supposed effort to bring it about, is now exhibited in less degree in indignant protests against beginning a religious movement with ceremonial for which the heart has not been prepared. The lower schools of theology among us, in their earnest day, understood English character better, when they threw their whole efforts into operation on the hearts of the people. Nor is it simply to be considered as a matter of mere national fancy and taste ; it is more than this : there is a truth in the feeling which we must consider and give weight to. There is a danger in approaching holy things with unholy hands and unprepared hearts ; and while thousands are living in ignorance of what sin is, and indulging in it because they are unconscious of its being sin at all, it would be wrong to fill our churches with them, however much their cases may be individually palliated by ignorance, and to lead them to enjoy an æsthetic service before they were in a state deserving it ; and it would be equally unadvisable for a minister whose vocation was the cure of souls, to be devoting his time to attending to the beauty and perfection of services, while numbers are living outside the church walls untaught, unexamined, and unaffected. To do this gives considerable point to the outcry that the time required for daily services should be devoted to visiting the people. I refer here to the extreme way in which some work this system. Of course I would not be



supposed to say that daily prayers should not be used in untaught parishes, or that the mode in which they were carried out should not be æsthetic and beautiful: but I would protest against the excessive use of this practice: and the almost entire neglect of the one for the sake of devotion to the other. Let men, at least, be jealous of giving a time to the one which is not equal to that devoted to the other, and let no one feel himself easy at spending a time in the performance of a service, which does not find its answer in his private work on the people. In large towns ceremonial alone will under certain circumstances perhaps have its good, but in small villages and agricultural populations it will be very often without force or benefit except to the clergyman himself, or a few who feel with him, and to whom in this day there is clearly a danger in substituting taste for religion, and intellectual for spiritual satisfaction.

That very unconsciousness and reserve in English character adverted to above, is a reason for this caution; and, as before said, it does seem that this effort to ignore national character, and to induce on the English mind a clothing only suited to a mind alien to it, is a mistake. If our work be the converting the people; if it be the bringing their souls to a higher condition of spiritual life here, and into the life of glory hereafter; if it be to win their affections through the consent of their understandings to all that is holy, beautiful, and true; if we desire to gain the ground in their hearts which other active



bodies have gained ; we must work with such weapons as will affect them, we must look to the result, and to a certain degree test the nature of the means by the end, and shun modes of approach, however æsthetically beautiful, which alienate either the will or the heart of the people from the Church. Our object is not so much to display a certain feature of the Church as she might be, or as she was, but to bring souls to Christ, and almost to reconvert a vast mass of people.

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Having once established this freedom of inter-  
course and confidence, the full and effective work-  
ing of daily service will produce great results. If  
the people can be led to realize their spiritual responsibilities, and the continual and painful nature of their sacred warfare, daily service will become to them a means of untold power and assistance : its influences are countless : its actual grace, its binding together as it does different parts of our own life, itself unchanging while all around is altering, its voice speaking the same lesson and the same comfort to the soul, which has been repeated a hundred times : its calm monotony : the return to the same corner where we have knelt under the loss of a child, the depression of earthly circumstances, or the unkindness of those we trusted : its oft return, reminding us each day of our relation to God, warning us when we are cold, guiding us when we are doubting, and bringing before us the things

Daily  
Prayer.

of eternity when we were almost lost in the events and stir of time : its stillness, its opportunity of meditation and reflection, its being a point to look to in each day,—all these, as much to the poor man as to the rich, do an incalculable work on the soul, and refine, elevate, and strengthen the spirit for heaven. And when we come to consider the positively evil influence of the world, and intercourse with sinful companions in work, the withering effect of impious words unhesitatingly said, and impure desires indulged in without restraint, and, added to this, the effect of the absence of religious acts for many hours and days, weakening the force and power of religion in the heart, the blessing of a return every day to the house and service of God, can scarcely be calculated. Besides these we must recollect the extreme difficulty which daily meet the poor, of finding time or place for private prayer, meditation, or self-examination. The small dimensions of a cottage, crowded with children of all ages ; the early and incessant call to work ; the necessarily confined space in which every act of the day must be performed ; actually prevent many from using private prayer, and gaining the quiet so requisite for self-examination or reflection : to such, daily service in church seems indispensable. In that blessed place the poor man finds a still retirement from noise and anxiety, and in a more than “ Mary’s house,” sits still to hear that “ the Master is come and calleth for thee.” It becomes a soothing point in the day, in which the

anxieties of life are calmed and its sorrows cheered, by their being realized as pointing to a better world, and their true nature shewn as paths leading to perfect peace.

13. Before I make one or two remarks on the mode in which daily service can most effectually be worked, I will examine and answer a few objections which arise in some men's minds on the subject. It is, however, a most comfortable thought, that this practice has made in our day such rapid progress.

*a.* One foremost difficulty is, the unlikelihood of attendance, and the fact of so many instances of daily prayer existing with very thin congregations. In the first place, I doubt much if it will be found on investigation to be true that the number of attendants is so small, unless there be some very good reason assignable to explain it; in very many cases where daily prayer is used, the hours are such that the poor cannot attend, or, which is far oftener the reason, no attention has been paid to them to induce them to use this means of grace, or to enable them to realize its power and blessed effects. It has so often happened that those who have made use of this public ministration, have felt so strongly its value for themselves and those who have sympathized with them, or have been so engaged in the mode of its performance and its ceremonial detail, that they have not cared, or not seemed to care whether the mass of the poor could enter into it or not. In such cases the poor look on it as a

fact in the village and town independent of themselves, and in many cases as a foible of the clergyman, in which they have no participation. The sometimes sudden change to full choral service has tended to confirm this impression, owing to the trouble they have found in joining in what at first must to many of them have been the difficulty of nearly an unknown tongue. And the force of prejudice against the practice has been fomented and increased by narrow-minded though often earnest men, who see in daily prayer nothing more than a remnant of Popery. The dread of being imposed on and of partaking in useless ceremony comes out strongly, and the daily prayer loses alike its attendants and much of its efficacy, by having been put forward in a guise calculated to inspire distrust. There is little doubt that if used with discretion and stripped of any unnecessary cause of offence, the daily service will not be thinly attended, but resorted to as a blessed means of grace and strength.

But a reason why in many cases the numbers are very small, is that the hours chosen for it are unsuitable and inconvenient. In a small statement recently published on daily prayers, we find the following account of the hours at which they are used.

At 5	.	.	.	in	.	.	.	1 case.
7	.	.	.	.	.	.	.	11 cases.
7.30.	.	.	.	.	.	.	.	18 —
8	.	.	.	.	.	.	.	80 —

At 8.30	. . . in . . .	20 cases.
9	. . . . .	43 —
9.30.	. . . . .	11 —
10	. . . . .	48 —
10.30	. . . . .	7 —
11	. . . . .	24 —
11.30	. . . . .	2 —
12	. . . . .	1 case.

Thus in all the actual instances where daily prayer is used, the greater numbers are at 8 and 10, the hours in which it is extremely difficult, if not impossible, for the labouring poor to attend. A service at 5 in the morning alone would suit their arrangements; and until we can change the hours of society, and induce farmers and tradesmen to alter their routine of the day, the time of the poor man must be considered. In the list of all existing cases of daily service, we find but one case of a service at 5 in the morning. Seven is an hour at which the majority of poor can never be present, for they are always at work and the day fairly begun: the hour which will suit them must be that before they go out to labour.

The list for evening prayer runs thus ;

At 2	. . . in . . .	1 case.
3	. . . . .	37 cases.
3.30.	. . . . .	9 —
4	. . . . .	36 —
4.30.	. . . . .	5 —
5	. . . . .	24 —
6	. . . . .	15 —
6.30.	. . . . .	6 —
7	. . . . .	18 —

At 7.30	. . . in . . .	6 —
8	. . . . .	5 —
8.30.	. . . . .	1 case.
9	. . . . .	1 —
10	. . . . .	1 —

Now here again we find the same inconvenience of hours. The hours most suited for the attendance of the labourer are the last 5, and these bear the smallest proportion to the numbers of the preceding hours: in summer the poor man cannot attend before 8, and in hay and corn harvest not till 9 or 10. It is seldom in winter he can attend before 7, and yet we find here that the great number of hours are before this. There is an hour in which it is actually impossible for the working poor ever to be present, and yet there are 37 services at 3, and only 1 at 8, and but 18 at 7. The women of a village will find very nearly the same difficulty, as the domestic work is of such nature as to limit their time to very much about the same amount; and in many cases out-door work precludes their attendance at just the same time as it does the men. Consequently the aged and children only can be expected to be present at services between 7 and 7. Now while the hours of daily service are so arranged as to be at times when the mass of the poor cannot attend, it is no objection whatever to the practice that many people do not come. Let it be used at such times as attendance will be possible, and the other requisitions referred to above be attended to, and there will be no lack



of congregation. I am not at this moment saying what should be the plan adopted, but simply shewing that there is no valid objection to the use of daily prayers on the score of their being ill attended.

I transcribe a quotation from an able article in the *Christian Remembrancer*, as coinciding with what I have said.

“We are in possession of the average attendance at daily prayers in most of the churches out of London where they are said, and the result is worth being recorded. The proportion per cent. of average attendance stands thus:—In three churches it exceeds 50 ; in eight varies from 40 to 50 ; in seven, from 30 to 40 ; in three, from 25 to 30 ; in seven, from 20 to 25 ; in twenty-one, from 15 to 20 ; in twenty-five, from 10 to 15 ; in twenty-one, from 5 to 10 ; and in five, is below 5. The largest average we know is 100 ; that occurs in the evensong of the church in a manufacturing town in one of the midland counties, with a population of 25,000 souls. In one case the attendance was given as absolutely nothing ; but the explanation was adjoined, that there is only one family professing to be members of the Church in the parish. It is needless to say that this was in Cornwall.

“The largest averages are almost universally in small country towns, with populations of three or four thousand, and two or three parishes ; the smallest, in the suburban districts round London. In country places, the summer average will exceed

the winter by at least one half. Generally speaking, the evensong will be better attended than the matins, but the rule is not universal ; and the more educated the congregation, the less will it hold.

“One of the most important questions for a priest about to establish daily service is, of course, the time. There seems to be a kind of implicit feeling that 10 and 4 are the canonical hours of the English Church : why, it would be difficult to say. But ever since the time of George Herbert, such has been the opinion ; and those hours, in the majority of our cathedrals, are still the hours of prayer. Yet as, on the one hand, there is no canonical reason, but rather the contrary, for their choice, so in most places, and in all country villages, hardly any more inconvenient hours could be fixed. These suit neither rich nor poor ; and the convenience of one or the other party ought to be consulted. The priest must so arrange his morning service as to catch the poor man before he goes forth to his daily work, or wait till the rich man can be expected to come. One alternative must be taken ; and, in most cases, undoubtedly he should remember that to the poor the Gospel is preached. In summer, 5, or half-past 5, would give them the best chance of attending ; yet, so far as we know, only one church in England has daily matins at 5, and one has the Litany at the same hour. In winter, 7, or even half-past 7, would suit the labourer very well ; but, in the churches which adopt that time during summer, it is usually changed

for the winter months. One church alone, and three or four cathedrals,—Chichester and Chester, for example,—have two matin services.”

*b.* A charge frequently made against daily Church prayers as an excuse for not adopting the practice is its tendency to create formalism: but it needs no consideration to see the invalidity of this objection; formalism, or the tendency to it, resides in the heart of the individual, not in the thing itself, and if only the poor man be conscious of his own sinfulness and need of grace, and of the general influence on his mind gained by thus giving a part of each day to God, there is no more fear that he will find formalism in daily prayer than that he will find it in his own private devotion, or in attending Divine Service on Sunday morning; a prepared heart is necessary for all religious acts, and this it will be the labour of the clergyman to give by individual teaching.

*c.* Another objection offered to daily prayers has been the time that is occupied by them in the day, which might be employed better in visiting, or some other parochial occupation. But first, is it true that the self-same three quarters of an hour which daily prayer occupies, would be actually spent on this work of visiting, and is not the time actually gained by any one systematic work in the day a far greater gain in the long run than irregular work to four times the amount? It may appear at first sight that the having a fixed daily work will interfere with other important vocations;—but placing

aside wholly the comparative value of daily prayer above most other parish ministrations, the mere fact of the clergyman's having one settled point in the day he is obliged to attend to, will give arrangement and point to all his other works. It gives a definite outline to his parochial hours, just as the rest of night bounds with an outline the employment of his day. He will have a definite point, up to which and after which he will do certain works, and those other works will receive force and punctuality from the fact of there being one work of the day with reference to which they are done. The afternoon visit to the school will become systematic because the daily prayer is ; and there will be a given place and time where and when the people may without fail find the clergyman.

*d.* With regard to the objection offered on the score of the tie on time which daily prayer incurs, the answer is plain : I am presupposing in this view of parochial labour the entire devotion of the clergyman's time, the giving up the calls of society, and a willingness to be always and regularly found at his post, except when the demands of health or business peremptorily call him away ; and when he has realized this kind of self-devotion, the having a tie which will be protective to himself, a check on his own irregularity and tendency to wandering, and which will be a tangible and palpable excuse to those who would seduce him to the calls of the world, will be incalculable in its value. Besides this, the tie is not so peremptory as this objection would

seem to suppose. The apparent difficulty is this, that without a curate a man can never for one day leave his parish ; and the power of having a curate is not in the reach of every one : but this difficulty is exaggerated ; the rubric does not so peremptorily require daily service, but simply runs thus :

“ And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness, or some other urgent cause.

“ And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begins, that the people may come to hear God’s Word, and to pray with him.”

Thus leaving it open to the convenience in a great degree of the priest himself ; and although I would be very far indeed from thinking that daily prayer should have the least degree of irregularity in its performance, still any how, rather than forego the advantage of it altogether, this permission of occasional default may surely be well used as an argument.

*e.* The truth of the following remarks on the futility of the argument on health, I take from the article in the Christian Remembrancer, which shews how little force and weight the objection has :

“ The other objection is on the score of health ; and, *à priori*, it is very plausible. If the Sunday

services are so heavy a drag, if they occasion such wear and tear to the lungs, what must daily prayers be? But, by the same rule, a man who is compelled to take violent exercise once a-week, would do well to take none at all on the intermediate days. What is the reason that consumption is so fearfully prevalent among the English Clergy, while among their French brethren, certainly not physically stronger, it is almost unknown? Doubtless, in some measure, the most injurious effect of reading instead of intoning, but certainly also because the one set of men tax their lungs to their utmost once a week—the others call theirs pretty equally into play every day. So, in like manner, English lawyers, who do not intone, and who speak as much as, or more than, clergymen, are comparatively free from phthisis. The reason is, that when they exercise their voice, the strain is continuous and equable; and when they rest, the rest is complete. We believe, and we are sure we should be borne out by the testimony of physicians, that daily prayers would be found a preventive of that which they are commonly thought to induce. And we are told by the editors of the ‘Guide,’ that, in their very numerous inquiries, they found only one instance where daily service, having commenced, was given up on the score of ill-health.” I have stated and answered objections at the risk of seeming common-place, because some such must still be felt on a large scale, or we should generally see our churches in more frequent use.



Having thus considered the objections to the use of daily prayers, let us see how they might be used to most advantage.

If so arranged as to enable the majority systematically to attend, they will not only be a daily means of actual grace and power, but they will form a strong religious habit of mind; and while there is no actual desire to neglect God or disobey His call, men do so because they have no distinct demand made on their time and attention, the mere fact of their having this discipline imposed on them creates a religious spirit: it will be the daily point at which they will remember they are Christians, and are actually members of another kingdom and a better home. The mere fact of whole days spent in things to do with this world, without any directly religious act, of itself infidelizes the mind, and this is specially the case with the poor, who are without the aids of refinement and education, and are continually exposed to the expression of the most unblushing vice. We need religious acts to remind us we are religious, and if the acts and spirit of this world alone breathe around us, how are we to avoid falling gradually into the feeling, that we belong to this lower state of things? In the desultory and pointless system of that school which shuns direct formal acts of worship, no obstacle or remedy is offered to this condition of mind.

Let, then, the daily prayer in the country parish be every evening at seven in winter and eight in

summer ; let the 8 o'clock service move to 9 when, during harvest or field work, the people are unavoidably employed late at work. Let them feel that the time of the clergyman is at their disposal, that his object is their salvation, and their spiritual benefit alone the consideration of life and death to him ; and there are but few who will not be touched and affected by it. Let the poor see that daily prayer is arranged with reference to them, and not only with regard to the convenience and hours of the rich, and they will at once feel the consideration : but the poor, whether agricultural or artizan, have been made to feel that their occupations and time have been little attended to : and in London and other great cities, whose teeming populations are confined to the crowded factory-room, the shop, and the market till a late hour at evening, the great multitude come forth and see darkened churches, where evensong was said three hours ago. What must be the effect of this on their minds ? what but the conviction forced upon them that the daily prayer is said at hours which suit the dinner hour of the rich, rather than the convenience of the great mass of the labouring population ; and what must this create in their minds but distrust in the Church and her clergy, hostility to the rank above them, and suspicion and jealousy at any overture made them by the ministers of Christ ? This suiting the hours to the convenience of the higher class of society, also tends strongly to excite a suspicion, that the clergy themselves have calls in the evening superior in their

minds to the spiritual good of the poor, or else why should the only time in the twenty-four hours in which they could operate upon them, be spent in society, and what is called the world? The conviction which naturally forces itself is, that the world and society have greater charms than laborious work, and that those bodies who do work through evenings and late at night, are the bodies which care for and sympathize with the poor. And who are these? Socialists, and dissenters. We must have a late evening or night service if we would meet the case of tens of thousands; the proportions must be reversed, and the services at 8 and 9 at night must bear the average of ten to one over those held at 5 and 6; whereas in the list before us we see a hundred and sixty services before 8, and eight services at or after 8; that is, a hundred and sixty services to suit the rich, and eight to suit the poor; a hundred and sixty services to suit the minority of the population, who have not to toil for their livelihood, who could without much personal inconvenience arrange their day, and who, if such arrangement be inconvenient, have a hundred means of alleviation and relief,—and eight services to suit an immense and overwhelming majority who *cannot* change their hours, whose arrangements are at the disposal of others, who must toil for bread and existence, who cannot attend the call at any hour, and who have few and imperfect substitutes, and but small alleviations, for the absence of Daily Prayer.

If a difficulty arises in always having daily service at so late an hour, at least it might easily be so arranged that service should be at a late hour three days in the week and at an earlier one on the other three, thus suiting the time of both classes of society. In many parishes indeed, unless there are two evening services in the day, this will be a necessary arrangement. In such cases the service might be at 7 or 8 on three evenings in the week, and on all Festivals and Vigils, thus giving a large proportion of services during the year which suit the convenience of the poor. Of course there are many aged and sickly poor, to whom the later hour of morning service is a great convenience if they must be considered.

It is impossible to overcalculate the blessing of daily prayer when once it has become the settled habit of the people: the daily rule and discipline it creates, the oft-remembrance of holy things, the opportunity for employers (if they will) to give their whole band of labourers the means of worshipping God, are past value. It becomes a witness to the village and the town, a continual protest for religion, and against vice and worldliness; it affords a protection to those who have to endure the triumphant ridicule of the world, by shewing that the Church can be as active and earnest for souls as the world for temporal concerns. All these are reasons which make daily prayer of untold and incalculable importance. While the world is untiring and persevering, the Church must

shew she can be the same, or she must lose her standing, and give up her claim to respect from the unwearying and ever-watchful world. Her daily prayer, her windows pouring forth the ray of light which betokens daily recognition of the Creator and Judge, are her protest. While gambling houses and gin palaces, public houses and taverns, stand with doors wide open to entrap the passing artizan and weary herdsman in their evening walk, why should the church alone be dark and her doors alone closed, when she too might entice men who pass by to hear words, or witness acts, which might warn them of the nearness of eternity and the awfulness of judgment? While evening after evening teachers and lecturers of all schools and sentiments, political demagogues, and infidel reasoners, are pre-occupying the ears and hearts of the population, and leading them to Satan instead of to God, to renounce their baptismal covenant, and to sign their compact with perdition; why should not the Church, and the ministers of religion, to a much greater extent than we are doing, be raising some external protest, and applying some parallel remedy, by letting the walls of their open churches echo with the counter-calls to holiness and reflection, the blessedness of true religion, and the joys of eternal rest? The hearts of many are as willing to listen to them, as they are to those who occupy their attention for sin and unbelief. Why should the church alone be closed during the late hours of the evening? Why should heretical teachers be unceasing in their exertions and their



renunciation of self, and many of our own clergy alone unwilling to sacrifice health, society, and life itself, in the work of evangelists and missionaries? Many of our parishes need the evangelist and the missionary, many more require the energy and self-devotion of the martyr and the confessor. Till this work is done, till the thousands of our parishes are brought to God, till the proportion of energy and life in the Church outweighs, by the degree in which eternity outbalances time, the energy and life of the powers of evil and the efforts of the world, the ministers of God may not rest, and cannot safely be absent from their post during the most critical part of the day, and only be found in the circles of social life or intellectual society. The evening is the crisis of the social disorder, and the physician must be at his post, or the disease becomes past cure.

There need not be many hours from 6 o'clock till 10 in which (in some church or other in a town where there are many churches) daily prayer is not ascending, and solemn words being uttered, to arrest the thoughtless and to warn the sinner. Till we are doing this, we are not doing our work; we deserve the scoff of the world; we are fairly vanquished in energy by the power of evil; we have rightly no voice left to complain of the fruits of sin, the influence of dissent, or the inattention of the people. The influential member of the national council, the mechanic meditating over the success of his inventions, the artizan labouring for his family, the tradesman untiring by night and day for the suc-



cess of mercantile speculations, cannot find time for the calls of society and the pleasures of social life; no hour is too late for their exertions, no effort too severe a strain for health, since the call of their country and their family is paramount to life and health; and why should not the call of Him who gave His own life for us, and the salvation of tens of thousands of souls, who, without the knowledge of Christ, must “without doubt perish everlastingly,” be equally imperative, equally exacting, on the lives and health and time of us His ministers who have received the commission of life and death?

14. I might suggest one or two more reflections on the effects of parochial daily prayer as being peculiarly useful in forming the religious mind. Further effects of Daily Prayer on the mind.

There is a soothing influence in the act, a freedom from excitement which all who know it, love. It seems to expect and soothe the awe which the objects of religion must wear to the soul, it prepares men for the solemn and terrible in the things of God. Excitement in religion raises the awful without allaying it. Men are not conscious of it at the moment, nor often know the real effect of excitement till it is past. If men consider it, they will see, that excitement in religion has always left an indefinite awe behind, a sense that the feeling of excitement has been unduly exerted, that the object of it was far beyond it, that it was a feeling unworthy of its end; the latter was too great, too vast to bear such a mode of approach. It is a case which is met by the calm monotony of daily prayer, where

the truth of the object is taken for granted, and no further search into it allowed ; there it is made the ground-work of devotional exercise, the unquestioned and uninvestigated subject of constant petition. It seems to enable us to meet the solemnities of God without undue terror, it allays the feverish excitement and consequent alarm and suspense of frequent search, and forms in men an humble, devout habit of mind. We appeal to men who have tried it, to answer to the truth of what we have said. That men do fall back on it, as the more real of the two states, we appeal to the fact, that while the services, attendance at which is made to depend on the excitement of preaching, are a while attended with eagerness, and services which are divested of every thing save the act of "monotonous" devotion are little used or valued at first ; on the other hand, the attendance on the former gradually dwindles away, and that on the other, by degrees, becomes more settled, more frequent, and more devoted. Men do really love and yearn after sameness. It is tedious and irksome in the end, though at the moment it may be pleasing, to undergo excitement. How truly the Church has seen and answered this part of man's constitution ! She becomes the calm home of her children in all their troubles through this scene of strife ; she is the same, though they change ; she alters not, however altered they may be ; she recalls her children, by the oft-heard voice of daily prayer, to leave the world and come to God. Who can tell the tranquil

peace created by returning, day after day, at the same hour, to the same house, to say and hear the same words? We go there when friends are cold, and are led to One who never changes; we go there in sorrow, and her sentences fall into accents of sympathy and comfort; we go there in prosperity, and the echo of sorrow has not left her walls: we are reminded to rejoice with trembling; her sorrow is sweet, her joy softened; we go there when our hearts are cold and tinged with the world's spirit, and we find the power of our warmer feelings, our closer communion, still clinging to her prayers and exhortations, still bound up, as it were, with her very stones, and we are melted into tenderness again. When we have grown worldly, the prayer we used in sorrow brings us back, for it is the same prayer, the same power still, though we have changed; the words we sent up with fervour, in our days of deeper devotion, again arouse the feeling when it has fled from our mind. She is in every tone, form, and detail, the sweet and kind remembrancer of better things. On the ear of death, the same voice falls which claimed us at baptism, and cheered us ever since. She is one voice with many tones, but whether the tone sink on the room of sickness or death, whether it fall on the unconscious sense of infancy, or the opening mind of youth at confirmation, or whether it consecrate the changes of life, or call us to oft-communion, it is the same sweet mother's voice recognised through the medium of its thousand tones.

Notes of music carry us back to times, feelings, and men, with whom we first heard them ; and the Church's music is bound up with Liturgies of almost apostolic days, with the last hours of martyrs, and the sameness of her children's destiny through many a hundred years. Words and forms of speech strangely connect themselves with men who used them ; martyrs, confessors, and bishops of long past days, in some cases even Apostles, have consecrated her forms by their usage. The sorrows of her children, in other days, were comforted by the same words which comfort us, and their doubts were guided, their joys softened, by the same voice which speaks to men of to-day. Her very architecture has become a frame-work, by which she embodies the doctrines of her creed, and her creeds are still continuing echoes of her œcumenical councils. We use the forms which the blood of holy men has given down to us unimpaired, and while we love the form, we think of the hand which gave it us, sealed with its blood. Nor is its associative power confined to the days before us ; it is also bound up with the scenes and days gone by of our own existence. It speaks to us, not only as members of one body, but, as I said above, as individuals made up of successive periods of existence. She is our mother ; she had our first love, and heard it often repeated at her altar, and will speak to us with an accustomed love in our last hours. Her daily prayers are the links of the chain which unites the first with the last day of our life, reminding us of the sameness of our

being, and that the highest view of sameness is our connection with God. When the world has touched us with its icy hand, she melts its grasp with the recollection of the simplicity of childhood, of the trusted truth of her catechizing, of the fresh energy of her confirmation. She remains simple ; she reminds us we were simple once, when we, perhaps, have almost forgotten simplicity. The feelings we had at the dying hours of those we loved, and the changes in us they made, the world has perhaps chilled ; but we go back to her, and she re-opens the fountain of tears which had dried up, and places us again by the side of those whom the world would have us forget. Their spirits are still with her, and we find them there. Her creeds are a word about them ; the world would have us forget them when we left them, but she continues on through the dying hour ; with her it was but a change from one state to another. All this belongs to her associative power ; these and a thousand more are the objects she offers to our feelings, which yearn after association ; feelings which will, which must, have a home ; and the act which applies all this to each individual is daily prayer. In doing thus, does she not consecrate a natural desire to God ? Does she not, in the meantime, refine and chasten the whole character, intellectual and moral ?

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15. In close connection with this branch of parochial labour, and which is immediately concerned <sup>Preaching.</sup>



with giving efficacy to daily service over the poor, is the ordinance of preaching. Here it seems that those who have given an impetus to the Church movement among us, have gone to an excess, and from dread of the false application and undue importance of preaching, have gone far to throw discredit on the whole ordinance.

This has been the case with many things in the recent transition of religious feeling within the Church, and we have let slip much which was truly effective and powerful in the religious education of the people. It is perfectly true that the tendency of the religious movement of the past century had been to depreciate the higher rites of the Church, and to exalt unduly the ordinance of preaching; and that this had been carried to an excess which produced all the evils of excitement in religion and superficiality in the pursuit of holiness, and this built on a false interpretation of many passages of Holy Scripture, such as especially the beginning of the First Epistle to the Corinthians, taking them to refer to the ordinance of Christian preaching to a baptized congregation, rather than to the duty of evangelizing the world. But there were strong reasons for this line adopted by the schools in question; and even were there not, we are not warranted in depreciating and casting into the shade that which every age and portion of the Church has used with effect, and which we should expect *à priori* would have so much power on the hearts of the people.



We must remember that at the time of the revival of religion, of which they were the instruments, the hearts and minds of men were sunk into the deepest degradation, and a moral death had demoralized the spiritual energies of the people. There could be no appreciation of sacraments or Church discipline until the people became alive to the need of personal religion, and the awfulness of individual responsibility. It is true that in rousing men to the need of real piety, they tended by what they said to depreciate and throw into the shade, those very means of grace whose efficacy preaching was needed to bring out, but this was that tendency to excess, to which all religious energies and movements are liable: preaching was needed, but the fault lay in slighting the other portions of the Church's ministrations.

Whether we consider preaching in relation to the effect we should expect it would have on the hearts of men, or in its historical view, we shall have no reason to pass it lightly by. Preaching always was used with surprising effect in the early days of the Church; and the names of the greatest fathers and writers are at the same time those of the most eloquent preachers of their day. We must not undervalue the weapon St. Chrysostom used and St. Cyril found necessary; our day of deadness, worldliness, and indifference, cannot do without the instrument which the men of a purer and more catholic time found necessary. Preaching then occupied its true position. It led men to daily

prayer, and aroused them to the grace of Holy Communion, and no one imagined that it would become a substitute for the life-giving channels of grace. Let preaching still keep the same relative place, and we may use it with equal efficiency now. It is no direct channel of life ; but it has its own province and its own part to play, and nothing else can effectually serve as a substitute.

I said it had not only the weight of ancient usage in its favour, but that the reason of the thing would lead us to expect its importance to be paramount. Our people are living in actual ignorance, and are lying in a state of coldness and spiritual deadness, which is in the highest degree alarming, and they must be aroused by any of those means which will be effectual : eloquence, affectionate persuasion, and entreaty, do work well for any other purpose of life, and must be used for this. Spiritual personal intercourse is one mode of remedying the condition of our people as to knowledge ; but this does not do the whole work : the province of rousing, giving energy, appealing to the feelings and faculties given us as channels to our deeper nature, belong to an instrumentality of a bolder kind : personal intercourse will guide, rather than rouse : it will allay fear, rather than excite it.

Besides this, the poor are peculiarly open to the force and appeal of preaching. They understand it, and it works on feelings which are seldom otherwise called out from them. As our nature is complex,

as it is made up of so many elements and principles, all must be evoked and used in the general improvement of the moral being; and preaching is one way of doing this, for which nothing else can well be a substitute. And in speaking of preaching I must be understood to mean a preaching of an earnest and, if possible, extemporary kind; nothing will affect our people like this style of address; there is an apparent unreality in a written sermon, which prevents its so reaching the heart: the poor find it hard, owing to a want of acuteness and quickness of perception, to follow out ideas which are rapidly enunciated, and to enable them to do it they need the impressiveness and earnestness of extempore delivery. It is true the poor will often express admiration of a difficult style of preaching, simply because they know it to be what those above them are in the habit of admiring, and that it raises them in the estimation of others to express a kindred feeling: but it by no means follows they understand or profit by what they admire, and if questioned they will seldom be able to give the slightest account of what they have listened to. It seems to be one of the peculiar features of their character, to express admiration for things which they cannot understand, from a general estimation for what is right and elevated. Thus the picture is familiar of an old cottager poring for a whole afternoon on Sunday over the visions of Ezekiel, or the prophecies of the Revelations, not with the remotest idea of understanding one letter of them,

but from a general impression of the sanctity and religion of the act.

On the other hand, they are really affected by earnest extempore preaching, as is shewn by their continual preference for the dissenting meeting-house, when there is evidently no distinct preference for the tenets of the sect above those of the Church. They will plead the greater unction, or power and plainness of the sermon, over those they hear in the church ; and feeling the need of some direct teaching and sympathy, they cling to the system, and the person who best gives them. The mode of address used by the dissenting teacher affects them in a high degree ; he is, too, very often a man but little removed above themselves, with many habits, expressions, and feelings similar to their own ; they understand him, and feel he understands them ; the freedom and ease of extempore address increases this impression, and they gradually become convinced that the dissenting teacher has their personal interest at heart more than the minister of the Church. Any conscious gulf or distance between them and their moral teachers at once repels them, drives them off, and makes them feel they are not standing on level ground. The general that will gain the sympathy and confidence of his troops must sleep with the private soldier, and share with him the rough food of the campaign ; the latter will then realize that he is commanded and addressed by one who speaks to him from a level ground, shares the same nature,

and undergoes the same hardships. And the clergyman who will gain the trust and confidence of his people, must be as they are and do as they do, must shew he can suit himself to their understandings, their ways of expression, their ideas; must make them feel he is in earnest by appearing as one of them. The refined language of the scholar, the finished lecture of the <sup>man</sup> essayist, or the cold and chastened style of the philosopher, will no more achieve this work, than the harmonies of music will delight a man destitute of musical ear and taste. They run in a different line to the line of his existence. He feels they are all above him, and that he who speaks moves in a different sphere. The poor man may admire or profess to like it, but it will be from a desire to gain estimation for an understanding he has not got, or, which is more commonly the case, from a feeling that he is at least defending the cause of religion and sobriety. But his whole tone of expression is changed the moment he enters the meeting-house; and instead of the mere assent, his words of admiration become impassioned and warmed; he has realized a conviction; he has been appealed to in his inner nature, his soul is stirred, the admiration becomes the earnest love of the heart, not the cold assent of the understanding. The system lays hold of him because the preacher does, and he becomes a dissenter because he has realized religion under the teaching of dissent; his ideas are responded to, his understanding is met, his feelings are cher-



ished, his own words are used, and he feels the deepest affection for the mode and form which conveyed to his soul the deepest powers and feelings he ever realized.

Plain words are not enough, the poor want plain ideas ; the most simple expressions are powerless, unless the ideas they convey are in themselves simple. The purest Saxon language and the most carefully constructed sentence, may as much fail of conveying one single idea to the heart, unless that idea be one the hearers respond to, as a wall does of conveying through itself the ray of light which rests upon it. The dissenting teacher does this, and too often the minister of the Church does not. Of course, the root of the evil lies deeper than simply in modes of preaching, there must be other remedies offered beyond this ; but this is one, and till we have fully occupied the ground of simple, earnest preaching, we shall not gain the hearts of our people, nor drive dissent from its position. We are losing a powerful weapon : we are yielding an incalculable vantage ground : we are throwing aside a sword of the most keen and piercing blade, in neglecting the use of earnest and, if possible, extempore preaching. Why should the Church, who, in her scheme, embraces the management and direction of the whole human being, yield what every sect, school, or system have used with advantage, and have clearly seen they cannot part with ? The wisest philosophers have given rules for the use of eloquence and address ; every department of human influence has felt



the need of its power ; for all earthly things in the arrangement of society it is used with energy and reduced to scientific arrangement ; the destinies of nations are influenced by its power ; the life of the criminal quivers in the scale, while a tone of eloquence or a pathetic sentence is being uttered. The deepest moral conviction and presumptive evidence have been set at nought by the power of earnest and eloquent address. If it is used in the service of the body political and social with such force, why should we on the highest of all subject-matters renounce its influence, and question its power ? We can spare no weapon which is found to affect human nature ; while the lecture-room of the socialist and the infidel, the political chartist and the demagogue, resound with a fervid eloquence which wins the attention of multitudes, and has been found sufficient to subvert monarchies, and deluge cities in the blood of their children, why should the Church and her clergy yield such an instrument to be worked by their antagonists with such portentous and alarming efficacy ? If it wins hearts, let us win hearts by it ; if it attracts thousands, let us attract thousands by it. Its power is the gift of God, its abuse is the perversion of the devil ; if it has been wrongly used by the world and the infidel, let the Church resume and sanctify the weapon, and, as St. Chrysostom and St. Cyril of old, shew she can use and dare to recognise the divine gift of eloquent and earnest address. We cannot safely throw aside what St. Paul intention-

ally used, what the greatest saints of the early Church so wielded as to gain their names from it, and what the highest of philosophers saw to be of such power as to deserve systematic and defined arrangement.

*a.* One objection often raised is the fear of excitement and shallow results. This is true: but the fault does not lie in the use of preaching, but in the absence of the rites which should run parallel with it. If preaching is used without reference to them, if we are satisfied with the excitement of feeling produced on the hearer, or his good resolution for the future, and leave the work there, without guiding him to those means which will strengthen such holy resolutions and give reality to such feelings, we leave preaching exposed to all the attacks which have been raised against it. But if it be made the means of guiding men to appreciate prayer, and to a due value for the grace and power contained in holy Sacraments, it stands in its true position, it becomes a necessary means for which there is no substitute, and without which the spiritual life of thousands will fade away. There is a coldness and severity in the use of other means of grace, and of the catechetical process of close examination of conscience, which is not the case with preaching.

It is quite true that the way in which it has been used by certain schools has given the fullest and fairest opening to the attacks made upon it. Co-existent with it, within our own day, has been the

depreciation of the holy Sacraments, and the dropping of daily prayer. Men will appreciate and seek for sacramental power in the instruments of religion ; and if they are deprived of the right and proper Sacraments of the Church, they will invest preaching with sacramental energy, and raise an inferior instrument to the place of the first ordinances of religion. The fact of Holy Communion being considered as a ceremonial to be used once in a quarter, and then deprived of much of its form and dignity, has led men to raise into its place the means which are brought more frequently before them, and which they have been taught to value ; preaching has been as much exalted as Holy Communion has been depressed, and it has been looked to as an actual channel of grace instead of being but a guide to that which is so. It was natural that a strong reaction, as has been the case, should take place. As we in England had been unaccustomed to sermons which respected Church doctrine, practice, or ecclesiastical arrangement and propriety, we had come to believe that a sermon was somewhat unecclesiastical in its own nature, and orthodox men, in respect for Holy Communion, as well as to shorten the service, would omit the sermon entirely on the Sundays on which it was administered. And in the greater revival of our own day this feeling has been, until very lately, paramount.

*b.* An objection might be raised on the score of the inability of the individual minister to use the

eloquence and effective utterance which is not the gift of all, but many have it more than they are aware of till they have tried it, and the simple pleading of earnestness will reach the heart even though it be not robed in any ornate garb. "Eloquence is vehement simplicity," and the heart which is full of its work can and will almost of necessity give vent to its feelings effectively ; at least, let men try their best, and let the poor be made to feel that he who speaks has their eternal interest nearest his heart, and cares as much for them as he does for any other living object, and the effort will not be thrown away.

There is also no doubt that the poor will be affected by greater frequency of preaching ; there is to them a coldness about daily prayer without it ; and though we would not pander to any such feeling beyond due limits, yet when we come to consider, as any one really bent on doing his work must, that the religious schools in which character has been formed in the last generation, did make so much of this weapon, we must bend to the prejudice and work through its instrumentality. Many a poor man will mention the very service under which he says he was converted, and the power of association with which this means has become invested can scarcely be over estimated. Why should there not be a sermon oftener than on Sunday ? If we had sermons through certain seasons ; if in Advent and Lent, and at a late service in the summer evening, the clergyman were

to address his people, it would tend to keep alive the flame of religion in their hearts. There is not the same danger of the mind of the poor palling of repetition ; they need repetition, in order to realize facts ; and their quiet and rather phlegmatic character wants frequent arousing. If the work of penitence in Lent, and warning for the judgment in Advent, were made the subject of two or three earnest addresses in the week, it would give a definiteness to the idea of the judgment and penitence which many lack. A few earnest words would do much, and Advent and Lent would become marked seasons in the year, instead of being but the names affixed to the Collect for the Sunday. If throughout the whole summer season, when men are exposed to peculiar temptations from the companionship of bad men brought from a distance and bound by no bond of good feeling or virtue, from the effects of drinking, which thirst often leads them to use to excess, from passionate tempers consequent upon this, from the late hours they are obliged to keep, and from the tendency all are liable to of committing sin when with others, which when alone they would not commit ; if once or twice in the week, at a service so late as to allow of their attendance, they heard a few solemn words of warning about a coming judgment and the nearness of death, many of these evils might be counteracted ; the force of ill example would be defeated by the mention of its necessary consequence, and the power of ridicule exhausted by the sympathy and atten-



tion of the minister of God. Many a word said on these occasions would be treasured in the mind, would come out at the time of need, and serve to arouse and occupy the thoughts when they would otherwise be engaged on evil.

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Hymno-  
logy.

In close connection with preaching I will refer to hymnology; a point in which the English Church has at all times since the Reformation been defective, but one in which the Church movement of the last twenty years has been peculiarly so. On something like the same grounds as those to which I have just referred with regard to preaching, men have thought it needful to discourage and depress the use of hymnology from the dread of false excitement, and of raising feelings without adequate point and action on the soul of the individual. But if the use of hymns, and of an increased and improved psalmody, be kept in its proper place and with its proper adjuncts, few things will appear a more important feature in divine worship, or be found more efficient in aiding the formation of individual character.

The reasons are many and apparent. There are feelings of intense desire, keen sorrow, high and holy yearnings, which long for expression; there are tendencies of the soul to God, which mount upward like the flame from the ground towards heaven; there are longings and aims which have God for their true object, and God alone, which,



unless they find a vent, will only fall back on the moral being, and injure its life and energy, and in some cases upset the equilibrium of the mind, and produce the saddest forms of insanity and melancholy. In the same way as the deep sorrows and unfathomed temptations of the heart need expression to be fully understood by their victim, so do these aspirations need the fervour of hymnology, the transcendental strains of psalmody, to enable them to ascend to their aim and object. Like the bird, which seems awhile to hover over the morning earth, unable to make way for its wings against the lower air, presently overcomes the difficulty, and as he sings louder soars higher, till he is beyond our sight in his own sky, so the soul needs the wings of hymnology and psalmody to ascend from the depressing atmosphere of the world to the presence of the Eternal. Who can say how many a holy aspiration has reached Him, borne on the wings of inspiring words, and with what radiant glory the lines of well-known hymns have been arrayed, which have been used in all the vicissitudes and changes of advancing or declining life, sung by the fainting whisper of death, and which were first attuned to the clear tones of childhood and youth! While writing I remember the intense power thrown by a dying person, when she had reached the last stage of her journey home, into the well-known hymn of another school,

“Jesus, Refuge of my soul,”

and that the force the words possessed to comfort

and give expression to the soul's deep feelings at that solemn hour, was chiefly given by its having been the accustomed channel of expression to the dying person from the earliest childhood. We need such channels, we cannot do without them.

The fact is, the soul is vast, and it is confined in one sense by a finite body. It longs and struggles for freedom ; it is as a bird who had never known captivity prisoned in a cage ; it flutters to be free, it sees its own sky, and longs to ascend. Words, sighs, tears, acts, expression of the eye, all are modes by which it aims at and gains a sort of liberty. The more intense and transcendental, the more perfect its release. He who most succeeds in conveying to his fellow those deeper thoughts of the soul is a poet ; and poetry consists in that power. Music and painting are sometimes the channel, the common ground on which mind meets mind, so that the deeper the feeling possessed, and the more keen the power of conveying it, the greater the poet. Hymns are the poetry of the soul, and in proportion to their intensity will enable the soul to communicate with God as the poet does with his fellow man.

Every man possessed of any deep feeling longs for power of expression and rejoices in finding it. The more intense character flutters more closely to the wires of his cage ; in the same way every religious man is a poet, and possessed of an inspiration. Religious feeling and desire is an inspiration, and it must find a vent. We are the Temples of the Spirit,

and every earnest man in his degree is inspired. "I believed and therefore have I spoken." There is a natural connection between deep feeling and fervid expression, and the Church must supply her own modes of expression for the most intense of all feelings, the yearnings of the soul after God, and holiness, and peace. Hymns and Psalms are of this very kind, and the principle which St. Paul recognised when he bade us speak to one another through "hymns and psalms and spiritual songs," is of that very description, whatever may have been the particular modes of it which he there intended. The world has had its poets ; it has its modes of intense expression ; it has provided its safety-valve for those inward yearnings ; it has its own modes of communicating thoughts, which are too deep for usual and ordinary human expression. Then let the Church, the minister of a far higher order of poetry, do the same ; after all, any human mode of expression is indeed insufficient. The plane of the inward mind which words would enclose in defined limits is vast compared with all such possible expression, as the surface of the wilderness is to the tent of the wandering Arab which encompasses a portion of it. There is a delight in finding vent, and the glare of temptation and evil desire may be dimmed by the radiancy shot out through fervent and poetical expression, which becomes a new interest, a counter sensation, and tends to exclude and expel the other desire, and

occupies the soul instead. Sinful desires are strong and burning, and one way of counteracting them is by raising other desires, equally strong, for holiness. Song, music, poetry, painting, have all pandered to vice; then why not let them be used as instruments of holiness? We throw away a vast aid to the tempted by coldness of rule, and exclusion of warm modes of uttering the condition of the soul; in many an hour of temptation, in many a solitary day's work, or walk alone, in many a hour's sickness or sleeplessness at night, the fervid strain of hymns will lead the soul upward, and be enough to dim the glare of sin, when otherwise the soul would be wholly absorbed in the contemplation of what is vile and earthly. We cannot ignore human nature; for though Grace does all, yet we must use means, and to use them effectually we must study human nature to discover the powers of counteraction and development. If it is our nature to find relief by utterance, the Church must give the power of utterance; and if it be in our nature that one strong feeling expels another, the Church must excite the strength of holy feeling to exclude the force of sinful feeling, and the power of holy words to pale the glow of sinful expression.

Historical  
view of  
Hymno-  
logy.

But for a moment placing aside this view of the subject, the historical view is very important, and bears on the same point, as shewing the high estimation in which hymnology has ever been held. No single body of religionists have ever been with-

out the use of it, and in proportion as they were earnest and real, in that proportion they have made hymns the channel of their highest aspirations. Metrical measures have their place in every form of the divine worship, from the Roman Breviary to the hymns of the covenanters on the hills of Scotland ; we find traces of them in early days, and Holy Scripture seems to teach us in many places their importance and blessing. It is a mistake, a most fatal mistake, to imagine that they are simply a mark of dissenting worship, and alien to the spirit of the Church, or a Church movement. No metrical songs can be more thrilling and soul-inspiring than the hymns of the Breviary, and Rome has for many hundred years borne witness to their power and importance in forming the Christian character. Every part of her service is marked by their recurrence, and every season of the holy year is connected by some heart-stirring hymn. They bear the stamp of a long antiquity, and are the still speaking witnesses of a time far gone. They tell us that the earliest ages used this wing on which to mount to God. They have borne on high the aspirations and fervour of the saints of centuries, have been the expression of all the sorrows of the Western Church, and the forms into which the lamentations of half Christendom have poured themselves ; then why should we do without them, or their substitutes ? How do we differ from them, or our needs from theirs ? What forms can be more

elevating than the "Veni Creator," the "Deus suorum Militum," the "Adeste Fideles?" Such as these, from a liturgy teeming with them, will clearly shew that the Church of the continent, and the Church of centuries, poured the deepest feelings into hymnology. And on the other side the fact is equally striking. The more earnest bodies of schism and dissent have made a hymnology the leading feature of worship, and we know the existence of these bodies very much through their hymns. The mountains of Scotland have resounded beneath the stars of midnight to the covenanter's hymn, which burst from the voices of men gathered amid persecution to worship God on the moorlands, and many of them met the rack and the axe, borne up by the hymns of the covenant. They inspired the sufferer with dauntless courage, and became the words of the defiance he hurled at Satan and the world. The Wesleyans, the most striking and earnest body of dissent among us, received from their founder hundreds of hymns, which are the heirlooms of their schism. They are many of them thrilling and intense, and have occupied a place of no small prominence in their forms of devotion to God. The evangelical school in the Church of England adopted many of them in their own earnest day. Such is the historical view of the subject, and yet in the face of all this, one of the first efforts of the Church-movement in England was to depress hymnology, and to bring back the coldest and most



frigid forms of the metrical versions. And why? Could English people do without that which all the Church had needed? and did we no longer want elevating means to aid us in our difficult path? Why should we recede from the custom of eighteen centuries, and ignore what is older than the Breviary? what advantage would the Church-movement gain by adopting a cold and reserved line? Too many returned to frigid versions of the Psalms, and the high-strained melodies of religious earnestness on this side or that were hushed and silenced. But the metrical versions have serious objections on many important grounds. There is scarcely one which can be safely used throughout, and of some it is hard to select a verse. What we may have lost by the effect we cannot tell, but at least it is high time to repair the injury by an attempt to restore a deeper hymnology. There are many hymns in frequent use among English people which with slight alterations we might safely adopt, which have already been consecrated by the deep yearnings of hundreds of God's saints, and whose powerful expressions are fitly framed for the ascent of the soul to heaven. Cowper, Doddridge, Toplady, and many more, have contributed according to their powers and opinions hymns full of Christian aspiration; and while the Wesleyan hymn-book, with its 560 hymns, has become the very body of their worship, we must to meet the call of a Church-movement which has to grapple with Wesleyanism, offer some-

thing of the same kind to our people. We have no versions with direct authority, but we have many which, with small trouble, might be adapted to our use; or still more, particular hymns might be printed for particular seasons, and used with effect and power. The associations of a sacred season will cling around a hymn, and the soul will dive into the depths of the mystery of the season by the aid of the holy form of words; many will embody with no small power the feelings of the holy week and the season of the Passion, and their words when thus wrapped round a season of the kind, will become the sweet remembrancer of holy thoughts on the Passion and Life of our Lord.

But another important question arises with regard to the doctrine involved in hymns.

Doctrinal  
view of  
Hymns.

No doubt doctrine has very definitely been conveyed through the means of hymns, through the power with which they lay hold of the mind and remain vividly fixed there. Their work is indirect, but most forcible and indelible. Indirect evidence is ever the more powerful; and the feeling left with regard to the object of the hymn is regarded with that intense devotion with which the object ever is whose existence and work is taken for granted, a matter of faith, not of reasoning and proof. It leaves an impression which recoils at reasoning; it resents the application of logical proof to its existence; and the more intensely and fervently any thing has been thus taken for granted, the more is this in-

tense trust in it and love of it realized. The affection of a child for its mother is no matter of reasoning, and is the more deep ; if questioned, it would be found to resent the more indignantly the doubt of its existence. In the same way the truths conveyed at the moment of experiencing holy thoughts through inspiring hymns, leave a deep mark on the soul, and to tear away the truth which such aspirations had gathered round the soul, would be an almost desperate attempt. The importance, therefore, of taking care that such powerful and effective engines should convey truth, and not falsehood or heresy, to the soul, is momentous. And yet few things have been less guarded than hymns, and it was this very laxity in their form which caused the reaction against them at the beginning of the present Church movement. So many of them most commonly in use were the channel of irreverent expressions with regard to our Blessed Lord, and seemed tinged with a tone of Socinianism, that the peril was considerable, lest those who made them the channel of their deeper aspirations should lose by irreverent familiarity with His Humanity the eternal truth of His Godhead. In fact, very many of the hymns which I have referred to above, would need great caution in their use, and many verbal alterations : in the same way, from inaccuracy or transcendentalism of expression, from words selected rather to suit the hymn than its theology, a laxity of view may often arise with regard to Chris-

tian obedience, repentance, and practice generally. The doctrines of assurance and final perseverance are continually bound up with many of the most beautiful compositions of the school I have referred to, and the passages are numerous which violate high views of the power and life of Sacraments. Some of these writers are far more suited for the use of Churchmen than others, and with care a safe selection might be made. A burdened spirit feels a home in a well-known hymn ; it is its link to holy men and holy feelings ; it is the remembrancer of purity when the man is impure, of fervour when he is cold ; it is the continual chain which links him to his own better days, and is the form which has been consecrated by the aspirations of many a saint departed. It tends to eclipse the power of temptation by bringing out the form of holiness, and absorbs the eye as the sun does the star ; and when the power of temptation is so vivid, our difficulties so great, our warfare so keen, we can afford to throw no help away, if it be one which even for one ten minutes will keep us near God and away from Satan. When the soul is occupied in this way, and the ear dwelling on the strains of heaven, the will can often be made to decide for God, and the indecision of hours be arrested. It bears us within sight of the gates of our heavenly home, and we see its glory and are satisfied ; it is the telegraph of the soul, by which the things of her future state are brought clearly and more clearly before her ; it breaks away the objects

of this life, and paints in plain realities the objects of the unseen world. It is the pencil which forces into outline the vague boundaries of the region of faith. A hymn learnt in childhood will be the remembrancer of holiness in youth, and draw out a tear from an eye that otherwise seldom would weep. It keeps warm and fervid the chilly atmosphere of the world in advancing life; it comforts the long hours of solitude and sickness, and in the last moments will be the wing on which the parting soul will anticipate the glories of her heavenly rest.

But I would say a word on the need of hymns Hymns for children. for schools. Hymns are peculiarly the voice and expression of childhood. Many a truth has sunk into a child's heart which would otherwise have lain cold and barren on its surface. Hymns become the means of conveying them to the inmost soul, and half a child's conscious Christianity often consists in its hymns. We cannot be too careful in selecting them for children, and in storing their minds with them when young; the religion of a child is of a peculiar kind, it has not much depth, and consists in a few very simple ideas and principles, for which the imagination and feelings must be worked on. Hymns do this. The evangelical school were far more successful than we have been in this respect. There are some admirable books of hymns for children, however, which we could use with great advantage and perfect safety. Mr. Neale's hymns are very simple, and in many respects very suitable

to the object they have in view. "Hymns for Little Children," and "Moral Songs," are peculiarly beautiful, and highly to be recommended. They are full of real purity and deep feeling, and sound in doctrine. It would be well if the authoress would devote further time to this very important work in which she has shewn such facility. We want books of this kind much, and we have scarcely yet reached the amount of aptness and feeling suited to the minds of children which are shewn in the writings of another school, however dangerous in other respects, in "The Divine Songs" of Dr. Watts, and the "Hymns for Infant Minds."

It seems a very important thing to attach certain hymns to certain periods and seasons. They will aid, as much as any thing else, in enabling the poor to realize the facts of the Christian creed, and the incarnation of our Blessed Lord. There are, no doubt, many of the metrical versions of the Psalms which are exceedingly well adapted to public worship, but after all they cannot touch on the high and elevating doctrines of Christianity. Indeed in most cases it is hard to select four verses from any of them which will be free from some such singular quaintness of expression as makes it objectionable. The 51st, 119th, 42nd, 18th, and 139th, with many more in the new version, contain verses well adapted to the very feelings I have been speaking of. But we must take care, lest in trying to shun the irreverence, familiarity, and vul-



garity of the hymnology of the lower schools, we sink into the other extreme, of leaving the poor, who are to be affected by the Church movement of our day, without those aids which the Catholic Church of every age and clime has made use of.

The very inertness of English character needs every help which may bring the feelings into play, and affect and enlist them in the general work of religion. We must beware lest we fall into the mistake which seems most common around us, that the feature and mark of a distinctively English Church movement is to be cold, reserved, and exclusive. The Church is but the outward frame-work to aid in the construction of the temple of the Spirit, and where that Spirit is, such terms will become inadmissible. Let us take care, lest in aiming at a distinctive Church character, we lose the essence of vital and spiritual religion.

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16. The observance of Sunday will be a matter <sup>Sunday.</sup> of much importance and interest to any parochial clergyman.

It is perilous to obviate any prejudice of a people which has been adopted in favour of religion, and when that prejudice is deep-rooted and old, interference is the more fraught with danger. We must ever fear lest we cast a shadow between the soul and God.

There are among every people certain national peculiarities with regard to religion, certain religious

acts which have been handed down as heirlooms in society; certain hereditary feelings which are strong and lasting as the hills. It is difficult to oppose them, even if to a certain extent erroneous. There is no point in religion a people will be more jealous of, no point they will assert more boldly and cling to more tenaciously. Such national feeling will affect and influence men of all classes and positions. Among the English a certain strong respect for Sunday is of this nature. It matters not why or from what source; it is a great national fact, and the facts of a national religion may not be ignored. However deficient in religious teaching, however meagre in objective faith, however commercial in tone of character, however suspicious of ceremonial or priestly interference, the respect for Sunday as a theory or a practice runs through every portion of the framework of English society. It is a great English feature, it is part of the national religion, and when a national religion is poor and low, we should approach anxiously every pillar of the fabric with a fear of displacing it, however much they seem to need rectifying or repairing. Whatever fabric is based on conscience, must be gently and delicately touched; otherwise all future fabrics erected on that foundation, will stand with fragile tenure. If we once thoroughly shake a national trust in some religious expression, we take a step towards rationalizing the people. I do not say that the English people universally keep Sunday well, but that they intensely realize its advantage, and are jealous

of it. And any effort to slight it or lower its importance will be, as it has been ever, viewed with suspicion, alarm, and resentment. In this feeling nearly all classes will combine, and a response will be found to it from the heart of the farmer, the labourer, and the country gentleman. In Scotland this feeling is stronger still, and is a deeper practice as well as theory. There are two or three manifest reasons for this fact, by which it may easily be accounted for.

The strong puritan element, with which the English character has been impregnated, and which it seems to have a peculiar aptitude and tendency to receive, was always tinged with Judaism of a certain mould. It is a strongly scriptural form of religion, and the conduct and example of the chosen people of God became the types and examples of the puritan, rather than the laws of the city of God, the heavenly Jerusalem. A strong feature of the Jewish Church was the observance of the Sabbath, and with this the puritan school became tinged. The whole English people received the temper of the religion of that movement, and with it the feeling about the Sunday as the Sabbath was handed down as an heirloom from generation to generation.

Another reason for it was the yearning of man's nature for definite points in their life of devotion to God and His service. Every one wants point, and to every one the truth is manifest, that what may be done at any time is done at no time. The need of

certain fixed times for more intense devotion and sacrifice is felt by all, and some one day in the week set apart to serve God with greater definiteness, is felt necessary on all hands. The fasts and festivals of the Church had well-nigh lost their religious character in England at the time of our Reformation, and the notion of a festival was associated to a great extent with riot and abuse. The re-action came. Sunday was the day which the puritan mind fixed on, and at once robed it with all the severity of the Judaic sabbath. It mattered not what form it took, whether cheerful or morose; enough it was religious, and had that character. The Church had exactly answered this want in man's nature, and supplied a marked and definite season, Friday in each week, as the season of religious denial and sorrow, and Sunday as the season of religious joy and thanksgiving. Each aim of the religious mind must be gratified and find its vent, and what the puritan fused into one, the catholic kept separate and distinct. But the refusal of the whole Church spirit brought with it at the same time the rejection of the whole Church system and scheme.

These seem two prominent reasons for the strong feeling in the English mind for the observance of the Lord's day with a degree of severity and almost moroseness which stamps it with a Judaic character.

Another reason might be given, though rather an explanation of the last one. The northern character is active and energetic, and the particular tendency

of our own northern Saxon character has been towards commercial development. The time and degree of attention required by this would lead men to shrink from a system which required the devotion of time to religious acts to a very great degree daily ; jealous therefore of this absorption of time, they have thrown themselves with all the greater force into the observance of Sunday ; and in proportion as daily service and kindred acts have been neglected, Sunday has been to a certain degree respected. Men have not the face to ignore definite religious worship altogether.

There has been a natural tendency in many to work against this feeling, under the impression that it was uncatholic in character, and tended to cast into the shade other holy seasons and acts of worship, and to perpetuate the spirit from which it sprung. But as I said, this must be done with great care and delicacy, or we shall uproot the slight hold which definite religion has on our people at all. We shall perhaps injure the whole principle and working of conscience, if we deal too roughly with the false or mistaken direction it may have taken. We must elevate Sunday, and give its full vigour and character to the English village and town, and very striking that character is ! We may use the feeling about the day for making it the opportunity of introducing weekly Communion ; and work out all the joyous religious character with which the Church invests Sunday. The effort of Archbishop Laud to arrest the tide of feel-



ing about the observance, failed in a great degree ; it was counter to the mind of the nation.

The English Sunday, in country parishes especially, has a peculiar character, and one full of beauty ; the effect would be lamentable if a man, from the desire to introduce Catholic practices and spirit, laid violent hands on this feeling. The calmness and quiet, the great attention to cleanliness and duty which marks the day, the books brought out to read at home, the quiet walk to church, and the hum of children's voices on their way to and from school, all give their own character to the lanes and fields of our agricultural parishes.

When we have thoroughly impregnated our people with the tone and spirit of catholicity, when we have led them to understand the position of the other days and seasons appointed by the Church, and to use daily prayer as a real strength to the soul ; then we shall be able to take a bolder line with regard to the more appropriate feeling about Sunday. But till then we shall not be safe in attempting to take away that religious association which is connected with the day, even though it partakes of a sad and too little joyful a spirit. We must work on that feeling, make it the foundation for building up a structure of self-discipline and personal holiness ; try and lead the people to give up certain enjoyments for the sake of attending more strictly the services of Sunday : to value Holy Communion received before the morning meal, lead them to make the preparation for Sunday on the



Saturday, one which will really enable them to attend more strictly on the services of the day, and we may then turn to good account the mistaken impression which has gone abroad.

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17. The special use of the holy seasons appointed by the Church, Lent, Easter, Advent, &c., will always be found a most welcome help, if fully understood, and an opportunity for pressing successfully the commencement of a worthy Christian course on many.

Applica-  
tion of  
Holy Sea-  
sons.

The Christian life needs point, and nothing is harder than going on over a long space of time which is undivided; it is easier to strive against temptations for short and limited periods. To make our warfare from Communion to Communion is far simpler than to look along an undivided and indefinite period; in this way the keeping such seasons as Advent, Easter, and Lent, is an aid to all, and to the poor, who so lack point, especially important. The Church's year needs to be used and applied to be understood; a poor man will often feel that the unbounded prospect of spiritual effort is nearly hopeless, while he may be very easily persuaded to make the effort for a season only. It is, for instance, more simple to undertake to attend daily prayer for the six weeks of Lent, or the four of Advent, than for the whole year; a man will be dismayed at the outset in the one, though he will feel an interest in the effort at the other: and

being once achieved for Lent, the work will be found possible.

It has been found that a gang of workmen on a railroad will impose a rule by common consent upon themselves through Lent, to abstain from some pleasure, or make some sacrifice, such as the giving up smoking, or the losing a small amount of weekly income to get to daily service during the six weeks ; and at the end of the time the habit formed by the effort has been strong enough to make them wish never to drop it, and has become the foundation-stone of a really religious life and practice. It will be found useful to give a code of short and simple rules and prayers to be kept through the season, by help of which the life of rule and discipline will be begun.

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Frequent  
Communion.

18. Frequency of Communion, it is almost unnecessary to say, is a most important part of effective parochial ministration. Until daily prayer is established there is a manifest difficulty in having oft-Communion ; the minds of the people are unprepared for it, and it stands out barely and unconnectedly in the public ministrations of the week, and will only tend to confirm more strongly the erroneous impressions men have assumed as to its nature. But when once it follows on a week of daily prayer, it receives a point which it had not before, and becomes a natural end to the religious acts of the six days. The practice of having holy

Communion only at long intervals, such as is still often the case, once a quarter, or three times a year, still more strengthens the impression that its value rests on its power to excite feeling, and that oft-repetition decreases its efficacy because it lessens excitement. The weekly Communion would become to the people an actual means of life, whose value we could hardly estimate. There are other benefits arising from it which are striking: the frequency of its return makes daily prayer a necessary preparation, and thereby leads men to make use of it. The expecting to communicate on each Sunday serves as a continual and daily check on the conversation, thoughts, and acts of the day, and tends to promote general discipline and watchfulness. Early Communion will have great force; it can easily be received before the morning meal, and comes at an hour when the work of the day and the calls of children do not interfere. It will be found most necessary to supply all, but specially the poor, with simple prayers of preparation for Communion, and these to be practically useful to the majority must not aim too high, or they will be unreal in the mouths of those who use them, and unreality cannot be risked at such a moment.

There are few things among us which present so marked a declension from truth and high Catholic teaching, as the position which Holy Communion has been allowed to occupy. The condition of feeling about doctrine will always affect our practices far more than we should at first expect; and

Low views  
of Holy  
Communion.

this has been singularly shewn in connection with Holy Communion among us.

There are two distinct views on the subject, two distinct theories, which have for some centuries floated among men, and between which men have vacillated ; our own branch of the Church has practically, on the whole, adopted the lower one.

The one involved the true view of the Real Presence of our Blessed Lord in the consecrated elements, founded on the universal doctrine and faith of the Church, and built on Holy Scripture. This doctrine was anciently the current one, but without the close definitions which various discussions on it at length gave rise to, and which the Council of Trent, as we believe, much exaggerated. The result of this last act was the denial altogether of the doctrine of the Real Presence, and the adoption of the view of its being simply a commemorative feast. England imbibed a large share of this feeling, and it impregnated the great mass of the clergy and the people. The result was immediate and alarming. As certain acts followed immediately from the recognition of the Real Presence which affected every part of the teaching of the Church, so from the denial of that truth other acts resulted ; and from Holy Communion having been the centre of the worship of the Church, the point to which all her teaching tended, and round which all her doctrines were woven ; instead of its being recognized as the fountain and spring of all life in the visible Church, from which efficacy was derived

to every service and rite ; instead of remaining as the standard by which every act of the Church was tried and tested, and according to agreement with which or not almost every other teaching was condemned or accepted ; it fell into a merely commemorative act, without recognised fruit, reality, or life, became the least important instead of the most important of all the Church services ; our people ceased to feel reception a necessary duty, and the clergy scarcely required it ; it was looked upon as high privilege rather than a duty, a privilege which might be dispensed with at will ; men eyed it with jealousy, and it became the point of the service which they viewed with suspicion and alarm, and, consequently, carefully and sedulously depreciated by multitudes. Our people lost the true faith on the subject, and ceased to see reality in what was so little honoured and respected.

But we have lived to see a great re-action. Let us be careful to use it aright, and see that we commend it to our people, by every gentle means. They are too generally unprepared for it. They must learn it by little and little, and very much indeed perhaps from the preparation which their children will receive between Baptism and Confirmation.

If the Real Presence be a reality, it is one which will affect every thing. If it be any thing, it is every thing. If it be the present Saviour, it is the high point of all Christian worship, and every thing must spring from it as a source and fountain. Truth in

Practical  
effects of  
its true  
Doctrine.  
Weekly  
Communion.



doctrine produces of necessity certain practices : and affects of necessity the Christian life and the Church's action. One result flowing from this truth will be weekly, and in towns, perhaps, daily Communion. It will become *the* great religious feature of the week, *the* great act of the Lord's day. The day will at once receive its point from this high act, and its due position among the other days of the week. By this weekly celebration the people of a parish will be led to see that it is of the highest import, and understand the truth and gravity of the doctrine from the elevation of its position. Daily service will then become a preparation for it, and the whole of the Church system be understood. If Communion be administered weekly, it is highly important it should be early in the morning, at seven or eight, by which means a great dignity can be given to the service and the mode of its performance ; the recipient will be able with greater ease to receive it fasting and with attention, not distracted or wearied by a long preceding service. It will cease to be an appendage, and become a service invested with its own dignity. Church services do not depend for their benefit on our souls on their power to excite feelings, but on the actual life and grace they as channels convey. And this is what we have to convince our people of. They are slow to learn it. The establishing early Communion will get rid of the difficulty many persons feel who, for especial reasons, may not wish on particular occasions to communicate, and who much



dislike to leave the church just before the administration, and thereby seem to turn their backs upon it.

If men imagine the attendance will be scanty at the altar when the administration is so frequent, I answer, first, that we must remember the fact of celebration is full of high and holy energy, and when the minister himself and but three or four more have partaken with him, an act has been performed full of religious power, and which tends to consecrate alike the day and the church in which it has taken place; and it would be well if some visible mark were left, by the leaving the cloth on the altar through the day, to let the people realize that the celebration had taken place.

But however, I answer, secondly, that in a very short time it will be found that many will be led to come, and that regularly, and the weekly Communion will be realized and valued by our poor in a way we cannot imagine till we make the effort. Our poor have a peculiar value for Holy Communion when led to get over their prejudices against reception, and brought to see its force and real nature. They see in it, to use their own words, "a check through the week on talking and bad thoughts," and will look on it as a point for self-examination. A large body will gradually be formed of weekly communicants, while many who before only received three or four times yearly, will feel that, at least, as they do not receive it weekly they must monthly.

And when once established how beautiful will its power be over the souls of youth from our schools, who will be led from their first communion onwards to make it the weekly support of their souls ; and from being led to receive it weekly from the beginning, will never feel the difficulty which so many feel among ourselves. It will be as easy to form the habit of weekly as of monthly reception on children ; and when once established in a parish it will be ready for each child who receives Confirmation ; and every first communicant who is added to the number of communicants, and who continues in weekly attendance, will be a new and additional reason for adults to receive it in the same way. Before his example prejudice will fade away, and the figures of the young gathered at the altar weekly in the midst of a thousand temptations and allurements, will be a sight of no small power to the eyes of many who had hitherto held out against even communion at all. The effect on a coming generation when they have been led from boyhood to receive weekly will be passing words, inasmuch as the actual Presence of Christ will be all the more present to heal and aid. In this way alone we can hope to counteract the sadly low condition of our poor in this particular, and the state of ignorance in which they stand of the nature of the Holy Eucharist.

What force too will weekly Communion as a fact to be appealed to, give to our teaching in the school, and that gradual preparation for first com-

munion which should be the work of the whole school life.

Another result will be the closer attention to the mode of performance of this service. At this moment it is generally made the least striking and most sombre portion of the service of the day, whereas the Church always used to make it the most effective and beautiful; and that for manifest reasons. How easy it would be to throw whatever power of beautifying services we may possess into the performance of this ministration: if we have chanting, use it there, and make it something more beautiful than the rest of the services. The mere fact would tend to elevate in the minds of the poor the dignity of the true doctrine. There is something painful in the very slovenly manner in which very often this service is performed, and the marked difference between it and morning and evening prayer. Parallel with a deep conviction of the Real Presence must grow up a more decent mode of celebration.

So too the more decent arrangement of the altar will result from the recognition of this higher truth. There is often a neglect of this, and the altar, the scene of the highest act of Christian worship, is made the least striking and religious part of the fabric. Of course it has been exactly collateral with the depreciated view of the nature of Holy Communion, that chancels have in some cases been walled off and turned into school-rooms, that pulpits have shut out the altar, and the approach to the

Mode of  
Celebra-  
tion.

holy place been obstructed by pews. The preservation of high doctrine would have prevented these results. And though I would be far from recommending the undue exaltation, especially at this moment, of Church ceremonial, it is manifest it is due to the greatness of this act of worship, and has a very striking effect on the minds of the people. While it will certainly be the result of a higher perception of truth, it will also create it; and inasmuch as all this more decent arrangement will spring from the return to a high doctrine, nothing will so tend to bring men back to the knowledge of the same doctrine. Wherever ceremonial is admissible, it will be in connection with the Holy Communion. That is its legitimate sphere, and to that point it was that the Church of other days ever directed the chief efforts of her dress, her music, and her architectural design.

The frequent recurrence of the administration, the fact of its celebration being known and recognised, the power of appeal to it as the natural means of holy life for the confirmed and the first communicant, will all tend to a result on parochial life till then scarcely understood. It will place every thing in its true position and relation, and will become the key-stone of the whole fabric of parochial life.

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19. I might here advert to the use of Holy Baptism in such way as to affect the general condition of our poor. The careless and deficient way in which they treat it is not caused only by false views as to its efficacy, but frequently by its want of preface. If, amongst other things, the preparation of sponsors for their responsible office were made necessary, and they were compelled to feel that they were not going through a merely idle form, but were fulfilling a relation which had solemn responsibilities, it would tend to check the inclination to bring the kind of persons who constantly present themselves at the font for the children of the poor: any care as to the character of the sponsors must tend to elevate the general regard for the Sacrament itself; and the mere fact of preparing the sureties for their work would correct their own ideas of the Sacrament, and make them less willing to enter on unconsidered responsibilities: the refusal of sponsors who are not of good and respectable character, and have not been seen beforehand for that purpose, is fully supported by the order of the Church, which requires only such as are communicants to fill the office. Every thing which tends to draw a line between the good and the bad, which brings out in clear light those whose lives are respectable and well conducted, tells distinctly on the elevation of the general character of our people; and however much the wicked may pretend to disregard the word and opinion of the good, they do care for it, and in spite of every

Holy  
Baptism.

scoff to the contrary, they feel being passed by; their general weight of influence is weakened by it, and they lose position even among their companions in evil. In the same way much good might be done by afterwards reminding sponsors of the reality and living force of the duties they have promised to fulfil; by letting them know when the child whom they had stood for is old enough for Confirmation, and inducing them to come forward at that time in person.

Any religious office which our people can fulfil becomes a direct means of holding influence over them, and of realizing more fully spiritual pastorate. We can afford to lose no opportunity of conveying religious truth to the hearts of our people.

It is very important to elevate the view and doctrine of holy Baptism, to it is linked the whole Christian scheme, and around the doctrine of regeneration is wound every Christian truth. It will be necessary too in many cases to urge the very early baptism of children, as there is an inclination for one reason or another to delay it, or to get children baptized at home under the excuse of illness. There is a painfully depressed view of the subject abroad, and we must do every thing we can to check it. Its administration during the service on Sundays or saints' days, frequently referring to and explaining its nature in sermons and catechizing, will help to improve the views about it; every thing must be done to impress men with its dignity and nature, and a frequent



reference must be made to the promises and the covenant sealed at that holy hour.

On the other hand, many things have been done to depreciate and lower its estimation; the unhappy laxity of too readily administering it privately, of administering it publicly almost entirely out of the hour of Divine Service; the mutilation and abbreviation of the service by the minister, have tended to lower the repute of the holy Sacrament; and this feeling has been increased by the punctuality and authority with which parish registration has been attended to, which has been viewed naturally as the substitute for Baptism itself.

Our people are most deficient in a living comprehension of the simplest and most essential doctrines of Christianity, and to those doctrines are attached necessarily many practices and points of holy living; cut off from them, they are cut off from fountains from which issue streams of purity, truth, and holiness. When these doctrines are connected with religious acts and rites, they become far more easy of apprehension to the poor. Of no act is this more true than of holy Baptism; the doctrines connected with it, its regeneration, and its promises, are the hinge and spring of holiness of life, and affect materially the whole view of the Christian warfare; and those truths become much clearer when the rite itself is carefully administered, and due preparation made.

Acts become the interpreters of doctrines, and

holy rites the explanations of holy truths ; and one reason why the latter have become so obscured, has been the meagre, and mutilated, and often irreverent manner in which the former have been performed. Men generally, and especially the poor, learn more quickly by what they see than by what they hear, and in that proportion in which we give dignity and force to administrations, we give power and plainness to truths.

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Parish  
Schools.

20. This introduces another important part of parochial work ; the management of the parish school. It is significantly and strikingly true of this, that he who neglects the seed-time can expect no harvest, and in the school it is that the real work must be done for the future day. It seems in a high degree a mistake, for a clergyman to live out of his school, or to leave it to the management of a schoolmaster, and then to complain of the heathenish ignorance and darkness of the adult and aged poor. That fearful ignorance we referred to above is to be remedied early in life, and a hundredth part of the actual labour bestowed on the child at school, will be sufficient to do the work which is now required for the man who has grown up in sin, ignorance, and infidelity. The teaching of the children of the poor usually seems to be something such as this ; a child enters the village school at an age so young, that with any thing like energy and real interest in him, his whole character might be formed

for future life, and every tendency watched and directed in a way which we have no power of bringing to act upon children of other ranks in society. The child gradually rises in the school, and receives his instruction from a master who, however devoted to his work and efficient in its performance, must apply himself chiefly to the intellect and the imparting of knowledge of various kinds. There is a peculiar precocity in children between the ages of seven and twelve, which will quickly and easily enable them to attain knowledge, in such a manner as to excite surprise: the process of mental arithmetic, the neatness of handwriting, the recollection of dates and facts in their order, whether in geography or history, are all gone through with a facility and acuteness which astonish the bystander. He compares the effect partly with his own ignorance on the particular facts in question, and partly with his preconceived idea of the powers of a child, and especially of a poor child. All this tends to elevate his estimation of the mode of education, and gives him an entire satisfaction in the general condition of the child, and the expectation of a good and religious life. Now this opinion is founded on a wrong hypothesis. The master, not vested with spiritual powers or spiritual pretensions, has directed his chief aim at the intellectual powers of the child; and these are consequently sharpened in an undue degree. The precociousness referred to above is nothing peculiar, nothing really striking; nothing on which to base

future hopes of goodness and religious life. Owing to the habits of the poor, their exposure to difficulties at a young age, and their being to a certain degree cast on their own resources in childhood, they gain a certain forwardness of mind unknown to the rich, whose habits are more dependent; but this sharpness implies no depth, no real moral work or action, it is in most cases exceedingly superficial, and scarcely goes beyond the outer surface of the intellect. Sufficient knowledge is gained to run through arithmetical rules to the highest point with astonishing facility, when very often the child will be found deficient in practical knowledge of the lowest sort: and events of history are gained with surprising accuracy, without one clear definite idea or principle attached to any of them. The picture has no colour: it has not entered the inner surface through the pencil of the imagination or the feelings. It becomes available for a showy examination, and the succession of the Plantagenets and Tudors is given with an accuracy which would leave many an historian behind, but with a bareness and indifference which a child would not shew about his dog or his toy. But the effect produced gains the desired object, the astonishment of bystanders, while a false estimation of the children's powers is produced. At the age of ten or eleven such boys become the teachers of others, and naturally, from the fact of teaching others, they receive the impression that they are thoroughly taught themselves: and this superficial amount of knowledge

is the only permanent possession of the mind for life. At twelve years old the boy becomes less and less regular at school ; he remains a while in attendance at the Sunday school, till at last he appears on Sunday sitting in the free seats among the men, which is intended to announce the fact that his education, intellectual as well as moral, is complete.

He then takes a servant's place in some inferior rank of society, or immediately is thrown with men and youths accustomed to evil, and fearless in the expression of sin : the slender work done in the school is soon broken down, and the knowledge he had seemed to grasp and give out while under training fades rapidly away. There is no outward and formal act to keep it up, the daily remembrancer of school teaching, the frequent service in church, the morning and evening prayer, and the constant intercourse with good men, no longer force religious thoughts upon him. The undisciplined habits of the poor offer no remedy. In nine cases out of ten the domestic rule and the paternal example are ill fitted to take the place of the arrangements of the school or the influence of the clergyman and master. The youth finds around him the utmost laxity as to attendance at divine worship ; without a strong inward principle of good, it is very difficult to withstand the force of external circumstances, and the influence of the conduct of others. And where all example is on the side of laxity and evil, the heart of a youth,

beset with passions, and prone to many guilty pleasures and sensations, quickly coincides with the spirit it finds around.

It is natural to expect that the life of school until twelve years old would have tended considerably to counteract this influence, and have prevented the evil results. But here is the point I am at this moment concerned with: the ordinary school life of a village boy does not do this. And all the precocity, talent, quickness, activity, and memory we adverted to above, which so often makes the village school a wonder and the class a show, are not qualities which give any certain promise as to the knowledge or good habits of the youth afterwards. There is a shallowness about the mind of a child which prevents any thing taking deep root, though the shallow service has a certain power which produces a quick visible result; like a rich soil on the surface of clay, producing a rapid growth of lighter crops, but affording no true warrant that plants which strike deeper will have a proportionate growth or rapidity of development. These are childish qualities, and this very rapidity and ease of production prevent their being instrumental towards forming deeper and stronger moral habits. They produce quickly, that is all; they lie on the surface of the moral nature; they are purely intellectual, and simply tend to prepare a surface, good, useful, and necessary for further cultivation. If the work is stopped there, it has been next to worthless: if proceeded with continuously, the first step has



been of the highest value. The boy of fourteen is a different being from the child of ten, and the work of six months tells more in forming his character and strengthening his moral habits, than the work of six years does on the child of six, eight, or ten. The mental cultivation of the child, is needful towards the further formation of the youth, if it be at once and continuously followed up; but if it is not, its value sinks, and is like the foundation of a building, which is essential to the existence of the superstructure, but has no point, meaning, or value, if that be not at once placed upon it. The retaining religious knowledge depends on the strength of the religious habits. Religious habits are the soil in which religious knowledge takes its root, and planted without that soil, it will live for a while, but rapidly fade away. I do not say that mental cultivation is not to be used to a high amount on children, but that we are not to expect any solid result apart from the continuously acquired habits of after years; without these we are not to be surprised if the precocity of ten be succeeded by the blank and ignorance of fifteen and sixteen.

Now it is in this very situation that the children of our poor are placed. It is this very vacuum which does succeed to the usual routine of village or parochial education; and the problem which is presented to the great number of parish priests is just this, the management and treatment of youths from twelve to twenty. There must be a

solution of this problem somewhere ; there must be a remedy existing for this evil. We cannot believe that any portion of our existence is left thus without aid, and some applicable system. It is the complaint of most clergymen that the very boys on whom they have spent most labour and pains in the school, become their thorns within a year after by their undisciplined lives and open sins. Yielding easily to the habits of the generation above them, in the tap-room and at the gaming table, they quickly lose their knowledge of Christianity, belie their baptismal covenant, and scoff at the very truths which a few months ago formed part of their existence. Confirmation is often despised by them in spite of the most strenuous efforts of their clergyman to bring them to it ; or if they come, the process of preparation is one which at every point appears unreal and superficial. What should have been the moral preparation of years has shrunk into the intellectual preparation of three months ; and for the fitness of a holy life and choice have been substituted the attainment of a few facts of religion again planted in a soil which will not receive them. And if at length the boy thus prepared is induced to give up a day's work to present himself before the bishop, or to forego two shillings for the blessings of the rite of Confirmation, it very often ends in being but the work of a day, a single insulated fact in a long waste of life, unsucceeded by Holy Communion, and not deepened or strengthened by a more regular attendance at church, or perform-

ance of daily devotions. Of course this is not the case with all; but I suppose it is true of forty-five cases out of fifty which are brought to Confirmation. Added to which we shall find on the least enquiry, that boys when they present themselves as candidates for that rite, are ignorant even of the doctrines of the Trinity and the Atonement, and have forgotten the teaching of years, and the once surprising attainments of the village school. This is a heavy evil; where does the remedy lie?

There seem two or three weak points of importance in the existing system of things in many parishes. First, the strong intellectual development which is given to our parish school education without the formation of distinct moral habits; and under intellectual I class even the attainment of religious knowledge. Secondly, the feeble grasp with which many of the clergy attempt to hold the youths of the poor after they have left school, and the absence of any direct, formal, and recognised courses of intercourse. Thirdly, and much resulting from these two, the unreal position into which Confirmation is thrown, and the very slight recognition of the power and importance of first Communion. These in brief seem to be the reasons of that false condition of the youths of our poor, who are lying around us in tens of thousands, and whose age is in the highest degree critical, as giving the whole complexion to the future life and influence of the rising generation. The gulph which thus opens between the two ages of life is

of the greatest importance, and affects in the highest degree the moral condition of the people. It is not my object here to enter minutely into the detail of school management or educational tactics, but simply to confine my remarks to that object with which I originally set out, the way in which the parochial system, if fully and energetically applied, may be made effective in the moral improvement of the people; and while so glaring an evil as the ignorant, profligate, and reckless lives of our youth is left unaffected, we must feel that in some way or other the parochial system is not doing its work. The importance of training this class of society is manifestly great; from them the farmer, the small tradesman, the artizan, the mechanic, the field labourer of a future day, are to spring; they are the parties who are to mould the characters of the children of a coming generation, and they are to be the men whose influence and example in the domestic circle, and the sphere of daily labour, is to elevate to good, or depress to the lowest sinfulness, the coming masses of our population. It lies with them whether the neglect of Holy Communion and contempt of God's house is to be a permanent heirloom in English society, or whether with the flood of light poured in upon us a succeeding day is to be better than the present; it remains with them whether the hours of the farm, the shop, and the field, are to be the chronometer of the Church and religious life, or whether the laws of God's kingdom on earth shall set and

direct the machinery of the world and society ; it rests with them whether future ages are to look on holy seasons as obsolete names, or holy periods rife with life and energy and reality ; it rests with them whether the future multitudes of English poor in manufacturing and agricultural districts, shall be loyal, obedient, and patient, by receiving from their fathers the heritage of those principles, or whether they shall fall in with the tide of adverse principles of revolution and anarchy which have already affected so many around us. We must remember ours is no common day ; we are standing on a great turning-point in the society of man ; we are not called to act and live in days like those of our fathers, and it will much depend on the line taken by the youth of this day whether England will be the centre and stronghold of obedience and quietness, or shall march in the wake of empires gone to decay.

*a.* One remedy then seems to lie in the practice of the parish priest in his school. I have tried to shew the true character of children of the age at which we find them at village schools ; it is the time of life when the intellectual powers must simply be made the channel through which to convey religious feeling and moral tendencies ; consequently, the more the minister of God places himself in this relation to the children of his school, the more he will attain this grand end in their education. The only hope he can have of really in after years keeping a hold on their minds, must be by some close

intercourse, some realized affection and interest formed in earlier days; and the attachment created in childhood is the true foundation of influence hereafter. It is by this personal influence very much that we can hope to counteract the evil effects of ill example which will live before their eyes between the ages of fourteen and twenty.

It is clear that this aim will not be reached unless the parish priest be the actual manager and teacher of his school; the influence of life depends more on the heart than the head, and that influence in this case over the heart cannot be achieved except by frequent presence and intercourse. When a school is carried on by a schoolmaster who has no necessary connection with the clergyman as the spiritual instructor of the children, the education must be independent of the parochial system. This placing schools in hands independent of the clergyman, breaks off one great opportunity of affecting the hearts of children; it makes the education intellectual rather than moral, and connects the children with the secular rather than the spiritual guide. The different parts of the parochial system are interwoven with each other, and if you break one thread you weaken and injure the rest. The neglect of the recognition of the spiritual relation of the clergyman in the school, leads almost of necessity to the loss of his position with the growing youth of his parish, while the moral habit formed by the clergyman's bearing this relation to his school, is strong. Let him open and close the



schools with prayer himself in person ; let him instruct his head classes daily, for however short a time, in their religious knowledge ; let him frequently visit his school in the course of the day for the purpose of imparting that instruction, and let him give the impression that he is the actual educator of the baptized children of his parish, and the master but his temporary *locum tenens*, and placed there as his assistant during the hours he is absent, and the whole effect and tendency of school life in a parish will be altered ; it will seem to be a religious life, more than an intellectual, and the object of it will seem the formation of moral habits rather than the acquisition of general knowledge. And yet not in the least a less intellectual education on this account. He who baptized the child will continue to be its guide from the font to Confirmation, will enable it to realize that from the cradle to the grave he is its guardian and friend, and that one tissue-thread runs through all the life, from Baptism to burial ; that they are links of the chain which connect its birth with its death. He must be the actual fountain of the religious knowledge imparted to it. I would also suggest the use of a more moral system of punishment and correction than we usually find, and one which falls within the province of the clergyman rather than that of the schoolmaster. Children are open to appeals to their better feelings and their reason, and often the most depraved may be won by tenderness, personal attention, and care, applied to their parti-

cular case, much more quickly than through force or coercion. How little discriminating patient tenderness is bestowed generally on a parish school child.

Among other things, again, which serve to shew how the parish school has drifted away from the clergyman's hand and guidance, is the continual distinction we find made between the day and Sunday school. The latter is the one usually arranged with reference to the clergyman himself, and that with a distinction so great in its arrangements as very much to prevent its immediate connection and unity with the education of the week. Why should not both be under the same rule and system? and why should not the two harmonize in their general influence on the mind of the child? It is remarkable how often children of village schools are excluded from attendance at daily service; if they were looked upon as an integral part of the congregation, there would be much of the difficulty as to lack of attendance at once got over, and in the children themselves a habit formed of respect for the service of the Church, and daily dependence on God's grace, which would materially affect their after-life; while the fact of being conscious of a service performed in the parish which they are not expected, as a matter of course, to take part in, must tend to weaken the force of their respect for the services of the Church, and the view of their paramount importance over all the other works of the day. At the same time it might be advisable that

children whose attention soon wearies should leave church before the close of the full service, perhaps at the end of Morning Prayer or the Litany, whenever an additional service follows.

*b.* Not only does the practice of thus appearing in close connection with the school, form a strong habit of mind ; but it gives an opportunity which a clergyman cannot afford to forego of knowing the characters and dispositions of the children themselves, of eliciting their affections and sympathies, of being the object of love and respect, for lack of which so many of our poor spend pointless and desolate lives ; and all this work should be begun in childhood and in the village school ; it must be to the clergyman the sphere in which he is simply carrying out a most important part of his great vocation on the individuals God has committed to him. He must try to feel when he enters his parochial life, that he has around him a number of beings whose whole history of spiritual existence hangs on him, and for which he is responsible, and one portion of this whole life is spent within the walls of the school-room, within which he is simply doing his great priestly work over a portion of his people. He enters his school to carry on his general ministration ; it is one sphere of his spiritual life, and all its teaching and discipline are subordinate to the religious life it is intended to inculcate and form.

*c.* Added to this the clergyman should through the connection he has with the school, accustom the

children early to confide their difficulties to him, and look to him for advice in things spiritual; and that very intercourse we spoke of above will receive ten times the force if begun in childhood and in connection with the education of the school of the parish. It is impossible in the limited space before me to give even suggestions as to the particular mode of education to be pursued by the clergyman in his school, though this would well deserve a most close and accurate consideration. My great object is to shew the false position he is placed in when the village school-master becomes a person independent of himself, and creates and strengthens a new and separate interest in the parish, a custom becoming prevalent, and creating an actual gap in the working of the parochial system for which nothing else can be a substitute. Surely if clergymen would do their own work, would tie themselves to their parishes in such a way as the daily opening and closing the schools would require, and would consider their position in their schools one of the first duties of each day, there would have been no opportunity for the state of things rising up all around us; the school is the clergyman's right and legitimate sphere, and is a work which could easily be accomplished if only he would apply himself to it. If he deserts his post, and yields it to another, we shall continue to see what we do, and the parochial system will be crippled and broken up. When he is not looked at as the educator of the children he has baptized, he at once breaks up the unity of the parochial system,

which is so perfect for meeting the spiritual and moral wants of the people. In fact, we could almost feel a desire to retain the old system of the dame's school, when carried out under the immediate eye of the clergyman himself, as superior to that which we often now see around us. In the cottage of the old village dame the scenery of after-life lies around the children; and girls live among the objects and employments which will engage their attention through life, and they form far more the habit of mind which suits the attainment and perfection of the virtues of an English labourer's wife and mother than in the too often barren school-room, cut off alike from objects of a domestic nature, and from the immediate personal control of the minister of the Church; where the room, the life, the teacher, the occupation, all are alike temporary, and have scarce a connecting link with the cottage and the employments of the daughter, the wife, and the mother. Education seems to be taking too high a flight; it should be, the formation of habits which will suit a certain state of action and vocation; those habits must be formed by acts of the same character as the person educated will be hereafter called upon to perform. In the case before us, the subjects of education, in many of our girls' schools especially, have but little connection with their after life. The formation of the wife, and the mother, is our aim, and the works and duties which will be the subject-matter of their vocations are what we are concerned with in their education.



We want to accustom them to the acts of domestic life, cleanliness and economy, and the consideration of the comfort of others ; we want to draw out feelings and sympathies, which are so little called out in our English poor, but which are absolutely necessary to form the character useful in their future life.

There is a stiffness and coldness about some modes of education which must operate ill on the general character ; there is a nature, a tenderness in others, which tends far more powerfully to realize religious lessons and the Church's discipline. Education is fast drifting from the shore of reality and depth, while we are encouraging a superficial and shallow intellectual knowledge. What has been said here will not affect so strongly the education of boys as of girls. Although I cannot help feeling that in either school-room, if the master and mistress were persons who had been brought up in the school itself, fulfilling the relations of life in the parish where they are now educating others ; themselves humble and respectful, and dependant wholly on the clergyman himself for guidance and instruction in fulfilling their calling, the work would be far more real though of a humbler character.

Cate-  
chising.

Another very important portion of parochial duty in connection with the parish school and the clergyman's work with the young, is the use of catechising in public. It clearly is the essentially Catholic mode of instruction, and while its benefits to the child instructed are great and manifest, the



use to all who are present at church is equally important ; while the children are catechised the adults present are led, perhaps for the first time in their lives, to question themselves, and to reason as to the great truths of religion, and it becomes one of the most important opportunities of shedding light on the darkness which broods over the minds of men and women among us. In catechising in church during the evening or afternoon service prominence can be given to those points, so essential to be believed and yet so imperfectly known, the doctrine of the ever-blessed Trinity, the Incarnation, and the Atonement ; it will become an opportunity of explaining the nature and offices of the ecclesiastical seasons of the year ; and, if it immediately succeeds a baptism, of explaining to sponsors the nature of the duties they have just entered upon. But any thing I say upon the subject of catechetical teaching applies to the education of children as well in school as church. I will here repeat some remarks which I have made elsewhere<sup>a</sup>, on the efficacy of this mode of teaching, as the experience of each man in his own sphere may, however slighty, aid in the general work of parochial amelioration.

Instruction is often too much given, and knowledge conveyed, by exhortation, address, advice, and other like methods, by which the party instructed is dealt with without any exertion on his own part. The sermon of the Sunday or holy-day is often followed up by the oft-repeated advice

<sup>a</sup> In a number of the Christian Remembrancer.

of the week ; the explicit statement, over and over again, of the same truths, and the reproofs of the same faults, the very fall of which on the ear has become like a dead unmeaning sound.

We have heard the complaint in whole neighbourhoods that not one out of a large number of village schoolmasters was able, on being asked, to give a distinct answer, in explanation of any one point in the Catechism, or the meaning of words used in it. Such is the result of the too prevalent system.

The great strength of the catechetical mode of teaching lies in the fact of its drawing out the mind and powers of the disciple, and leading himself to deduce truths on reflection, as well as to enunciate them. Men will always save themselves trouble if they can ; they do so unconsciously ; the tendency to relax exertions is mixed up with our nature throughout, and influences us frequently when we are not in the least degree aware of such being the case. This is true of our bodies—of our conscience, as well as of our intellectual powers : we know this is strangely true of our conscience ; it will soon cease to warn us if not exerted, and it needs to be called to exert itself. People who substitute an external rule, and system of routine, for the voice of their own conscience, and do what they see done around them ; who are just as virtuous and no more, than the world—religious or secular—around them, and who attach themselves to an outward guide, instead of their own inward

one, cease very much to feel the directions of the latter; they gradually lose the genuine native oracle of conscience. It is equally true in the intellectual world: the understanding is weakened, and the intellect impaired, by not being allowed to exert themselves on the subject-matter of their education. The powers of apprehension and attention are so enervated from being saved trouble, that they soon will cease to exist altogether. This is often the case so unconsciously to ourselves, that although we wish most earnestly to call those intellectual powers into play, yet, if we are allowing ourselves to be the objects of direct instruction, which does not of necessity call out our mental powers, we shall find them increasingly unwilling, and ourselves surrendering the use of them. The perfection of our mental, as well as of our moral powers, consists in exertion. All this is in close analogy with the natural world. An organ or function of the body is absorbed, or paralyzed, or obliterated, if deprived of a healthy and life-giving opportunity of action. Work is the proper preservative of being, either physical, ethical, or intellectual.

The catechetical system unites all this. The subject-matter of instruction is first given by direct teaching, and the memory exerted upon it. It is then drawn out by questions, which require a process of thought in the mind of the disciple, calling out his own powers, and strengthening his intellectual faculties. A direct question involves a logical process in the mind. The child himself gives birth

to the idea ; he himself has formed into shape what he enunciates. The edge which he himself affords it, by exerting his intellectual powers to give it outline, presses keenly on him, and he feels its reality in the act of giving it birth. He receives his knowledge, in the first instance, in so modified a shape, that he does not see or understand its separate parts or tendencies. In answer to a question, he must place the truth in some defined idea ; he must discover the aptness of the answer to the particular point in view, and whether the exact portion of the general truth floating in his mind is that which answers to the question. To do this, he must abstract, generalize, and divide. He has then formed his idea : this is one step towards definition, and in doing this he has ranged over the whole surface of his knowledge on this point, has discovered its different bearings, and has got it into shape ; the general diffused body of light has become a focus : the floating sounds have formed themselves into a distinct tune. The expression by words becomes the next step in the history of definition. The approval of his answer, or the contrary, becomes a third step. So, by degrees, he strikes out for himself, and from himself, a clear view on one given subject, which he has gathered and taken out from a large floating subject-matter, and upon which he has been compelled to exert his intellectual powers. He has been led to see what to lay hold of as important in the knowledge he possesses, and how he can apply it to some practical detail. Truth

becomes *objective* to himself, and that by his own power. He has painted a picture on his own mind, and has become acquainted with its form. He arranges facts under principles, or gives them a certain connection with other facts, which he would never have done otherwise. He may have been long convinced of a fact, but it rested without point in his mind, scarcely recognised. On a question being asked with reference to it, he discovers the fact, lays hold of it, and classes it under a certain arrangement. It is one of a class, or it is connected with, and finds its place under a certain principle; and the being led to classify the fact leads him to a clearer knowledge of it, enables him to understand it, and gives it a definite relation in the world of things, which it never had before. This process assists the memory, defines his own notions, and strengthens his intellect. He knows where he is. It is a logical process, and unconsciously he has become a logician. Take a case: a child is aware of the bare fact of Elijah being a prophet; *i. e.* the term prophet is attached in his mind to the name of Elijah. But the notion is indefinite. He is asked what Elijah was, and he immediately is led to summon to his mind the class of persons called prophets, to consider what they were, to see the point in which Elijah resembled the class, and to state the fact of his resemblance. A child is aware of the fact of Herod being a cruel man, but the notion is indefinite—is floating. When asked what kind of person Herod was, he



calls to mind his acts; he tries them by some standard of what a person placed in Herod's position should be; he gets the notion of his falling below the mark, and, when tried by other cases, he finds that it is in the point of mercy that he fails. Herod is a cruel man; he all along *knew* this; he would have told you so if he had been asked, but he did not understand what he meant till it was drawn out of him.

Contrast the condition of the child's mind who has reached this end for himself, with that of one who is barely told of the fact, and in whose mind the fact is barely left. It is evident how far more clear, distinct, and applicable to practice, instances of knowledge must be which have been the subject-matter of a mental operation of this kind, than those which merely lie like objects floating on a surface, upon which they make no impression, and on which they bear with no weight.

Let us conceive this mode carried out into the detail of all Christian truths. Conceive each truth known to the child, arranged under some class of ideas and principles; conceive this done at the moment; and we shall soon see the power of the catechetical system, in strengthening the understanding and laying hold of the memory. Every article of the Creed, when placed in the form of a question, gives an opportunity of calling to mind, and investigating the whole train of moral principles. Every fact of Holy Scripture does the same. Catechetical instruction becomes a constant compulsion



to the child to have recourse to the treasure-house of its knowledge, to bring out instances which are to be tried one with another, rejected if they do not agree ; in which work the judgment is called into play, and is strengthened itself by weighing the fitness of facts with principles.

Catechetical instruction teaches method and arrangement ; lets the disciple know where he is, and where his knowledge is ; reproduces from given subject-matter ; strikes out new relations of truth ; becomes a kind of myrioramic picture, suggesting new views by a re-arrangement of existing data. What, in fact, the study of languages and moral philosophy does for us, catechetical instruction does for the poor. The examination of the structure of languages, the carrying on this work involved in all the difficulty attending a dead language, the close attention to verbal technicalities, the constant exercise of powers of generalization and abstraction, and the comparison of similar and dissimilar parts in words and grammar ; these draw out, discipline, strengthen, render keen our faculties, in much the same way as catechetical instruction does the powers of those whose position cuts them off from the above method of education.

One important feature in catechetical teaching is its elementary character. The best means of gaining knowledge is, after all, by dwelling on simple elementary truths ; working them thoroughly into the mind, and developing their own native substance and inherent riches. On this plan the learner will

actually gain more knowledge than if he placed directly before him, as an object, the different points of knowledge he wished to make his own. Kindred facts gather round one given fact like flakes to a rolling snow-ball, and the attention, by being fixed on one point only, gains a strength and keenness it would lose in diffusion: *e. g.* A man wishes to gain a knowledge of the facts of Church history in order to apply them to the construction of principles; he finds an immense space to wander over, which discourages his own energy, and weakens his attention by its vastness and apparent want of connection. Church doctrine, struggles with the state, the condition of branches of the Church elsewhere, lives of her saints, and countless other points, rise up before him in the field of enquiry, and he becomes bewildered.

Let such a man satisfy himself with laying hold of one single life of a ruler or saint of the Church in one given epoch of her history, let him consciously and directly give his sole attention to this one point, determining to get it up thoroughly, to study it in all its bearings and relations, to see it in contrast with all collateral facts, bringing to bear his attention in full intensity on this one object, seizing the quivering, vibrating feelers of historic truth with the firm forceps of a single-eyed attention, and he will have acquired more actual knowledge of Church history, more insight into the relations of things with regard to her, more power to form true principles about her in the study of the

one life, than he would have done had he spent double the time in wandering over the plain of centuries. He will have definite points to guide his mind's eye ; he will be looking down a vista of close rocks which bound the ray of his mental vision, as to one star at the end, and the ray of that star will gradually strike out the minutest points among the objects which surround him, which he would never otherwise have descried ; while, on the other hand, if he took his stand upon a summit from which his eye would have no given resting-place, he would lose in distinctness what he gained in space, and he would come away with an imperfect knowledge of every object. Each fact, each period, each point in history, has a thousand objects passing over it continually in faint and dim shadows, which, rolling in rapid succession, require to be closely watched, and then will come out in brighter and brighter colours, and more and more defined outline, till the surface, however small, becomes to us the camera obscura of revolving centuries. Meanwhile our powers are in repose, from having but one point at which to be directed.

There are two systems of school teaching common in this day ; the one I have just described and the common or monitorial one that now chiefly prevails in our schools. Of the latter the object is rather knowledge than moral training ; and while its object is an inferior one, it fails even of that. It does not give that very knowledge, the communication of which it so exclusively aims at ; and it goes

on repeating its lesson of information, which is forgotten almost as soon as it is given. It partakes of the impatience and hurry of the age, and proceeds from that intellectual temper, of which the Hamiltonian system is the extreme result. Avoiding, or cutting short the elementary part of knowledge, it grasps truths before it can hold them; and the child goes on from one fact to another, as the school-books pull him along, without entering into any one of them properly, or having any point of view or centre given him to help his understanding. The object of the catechetical system is the discipline of the mind, and the strengthening of the character while passing through the system of teaching. The man is developed in all his nature, and with this discipline the catechist is satisfied. The man is not cared for in the rival system; it is some particular work he is urged to do, and he, himself, his mental power, and moral discipline, are passed by.

I have not made hitherto any appeal to authority, or gone into the subject of Church customs and law, or touched on what our own Church says on the point, because I have wished to exhibit the catechetical system, first of all, standing on its own basis, and recommending itself on the ground of its inherent practical power and utility. That is, after all, its real recommendation. The Church adopted it because it was a useful and efficient system; because it did its work, and fixed religious ideas and doctrine on the youthful mind, as she wanted.

Let people examine the subject upon those ordinary principles of common sense and experience upon which they would act in general matters. I am sure the catechetical method will stand the test, and that it is, in fact, its great distinction, that it is based on common sense, and appeals to our genuine experience and observation as being the way in which all real profitable knowledge is acquired.

However, we are members of the Church, and it is of course our duty to attend to her voice and listen to her recommendation, if she has any to give us. And on this subject we find her most clear and explicit, and enjoining the work of catechising on the clergy. Wherever she speaks of the education of her children, she speaks of catechising ; she continued at the Reformation the method of instruction which former ages had transmitted. She adopts the views of the primitive Church on the subject, and takes them for her standard. It will therefore not be amiss to go a little into this point, and see how far, as members of the Church universal, and of the Church of England in particular, the catechetical method of instruction has a claim upon us above other and more recent ones.

The Church orders that this instruction should be used on Sundays and holidays. “ The curate of every parish shall diligently, upon Sundays and holidays, after the second lesson at Evening Prayer, openly in the church, instruct and examine so many children of his parish sent unto him, as he shall

think convenient, in some part of this Catechism."

Then the following rubric:—

"And all fathers and mothers, masters and dames, shall cause their children, servants, apprentices, which have not learned their Catechism, to come to the church at the time appointed, and obediently to hear and be ordered by the curate, until such time as they have learned all that is here appointed for them to learn." These rubrics shew the intention of the Church about catechetical instruction and the particular form of it.

The first book of Edward VI. orders it once in six weeks, at least, which was afterwards altered into a direction that the minister should use it every holiday. In the injunctions of Queen Elizabeth (xliv.), it was only required upon every holiday, and every second Sunday in the year. The season of Lent was selected by the Church in earlier, as well as later, days, as one of catechising publicly, when the most solemn catechisms were always used.

The fifty-ninth canon orders distinctly—"That upon every Sunday and holiday before Evening Prayer, the Minister shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish in the Ten Commandments, the Belief, and the Lord's Prayer, and shall diligently hear, instruct, and teach the Catechism set forth in the Book of Common Prayer."

This catechising was ordered in all Prayer-Books till the last review to be half an hour before Evening



Prayer; it was then altered to “after second lesson.” Parents and masters are bound, both by the rubrics and the canons, to send their children and apprentices to be catechised, on pain, finally, of excommunication; and by the canon of 1571, the minister was yearly, within twenty days after Easter, to present to the bishop the names of all those in the parish who had not sent their children and servants at the times appointed. And to enforce this it was one of the articles exhibited to be admitted by authority, “That he whose child at ten years old or upwards, or whose servant at fourteen or upwards, could not say the Catechism, should pay ten shillings to the poor-box.” (Strype, Hist. Ref.) Again, the rubric, in the Confirmation Service, directs that, “As soon as children are come to a competent age, and can say the Creed, the Lord’s Prayer, and the Ten Commandments, and also can answer to the other questions of the Catechism, they shall be brought,” &c. All these rubrics and arrangements in the Church in England, both those originally made, and the alterations proposed in them, shew that the Church intended that her education should be carried on by the means of catechetical instruction. I have tried, then, to shew that, *à priori*, we should expect this would be the best method for conveying and impressing truths on the minds of all persons. Secondly, that the Church has, in her earliest and purest ages, as well as in this land more lately, used and authorized the system.

Mode of  
teaching  
in Schools.

It becomes, then, a question, how shall each one of us, how shall each priest or deacon, in his own sphere, through his own parish, best bring to bear the Church catechetical system on the people committed to him? How shall he manage the existing system he finds established in his parish, so as to conduce to the interest of the Church? In the first place, the clergyman must occupy, as far as he can, a position of independence. He must not be the agent of a committee, or the administrator of a subscription fund. He must be able to carry out his education of the children as the baptized members of the Church, and look on his school as the Church's school of instruction provided by her for her children, with reference to the explanation of the baptismal promises and preparation for Confirmation.

One great difficulty here will be the devotion of time, attention, and interest, which the clergyman must himself give to her children. He must look on them, as I said, as one of his especial fields of parochial labour. He must bring into existence a system of teaching which must be worked out, to a certain extent, by himself personally; and which cannot, and may not, be left simply to the schoolmaster. The whole arrangement of the school must depend on his systematic personal attendance to work and keep it in motion. The commissioned instructor of the children of Christ's Holy Catholic Church, who is to lead them from Baptism to Confirmation and first Communion, and from that to the bar

of God, has a hard life of labour, discrimination, and devotion before him.

The parish school being thus immediately in connection with the Church, under her control, and intended to carry out her education, it follows that the whole process of teaching must be framed to carry out the baptism of the children. The Church sends her children fresh from the baptismal font, with directions to receive instruction in the nature of the promises then made, and to prepare for Confirmation. The parish school, then, must be in preparation for Confirmation, the sphere for the explanation of the baptismal promises, the opportunity of "learning the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe for his soul's health."

Strictly, then, this is the least education which the Church expects her ministers to give her children: of course the sphere may be widened at discretion, according to circumstances. But if this is adhered to as the rule, it will avoid much unconnected diffusiveness of teaching, which has been the fault of this age in education, and will enable the teacher to rally his facts around one given point, the great advantage of which I have spoken of above. However far he may go from that one point, he will still be safe if restricted by definite lines to it as the centre. This will be the rule; it may seem to confine and limit the expanse of education, but in the end it will be found to have the contrary effect, as all working

by definite system has. In the parish school, let the reading of Holy Scripture be with constant reference in the teacher's, as well as in the child's mind to the baptismal promise and preparation for Confirmation. Let the repeating and explaining of the Catechism be all with reference to the same; keeping up the clear view that the Catechism was constructed expressly to explain holy Baptism.

Let the public catechising in Church be always prepared for at school, beforehand; and let it be after the second lesson, so that whenever holy Baptism is administered, direct allusion may be made to it; let all the statements and questions be illustrative of that, and the parents and sponsors of the child just baptized, be thus themselves instructed in the sacred obligations under which they have just placed themselves.

Again, if there be an opportunity, from the age and other circumstances of children, to instruct them in history, let it be in connection directly with the Church, and, bearing upon the administration of her rites, it may be easily brought to explain Confirmation and other Episcopal offices. Let the child be always made to feel that it is learning what the Church has ordered it to learn, that it is preparing for Confirmation. Let it as well as the teacher have the clear idea of one higher point, to which every thing is to be referred; to Baptism in the past, and Confirmation in the future. This must be done with considerable variety to prevent weariness.

This will shew the child that each single depart-

ment of teaching is worth nothing in itself, except as it subserves to the further ends of religion and morals. Knowledge will take its right place ; and education will be employed to give a good tendency and direction to knowledge, not merely to impart it.

Each arrangement in the school may have direct and acknowledged reference to the child's duties arising from Holy Baptism. To a child's mind, its needle-work and writing may be made to have direct connection with that one point, the fulfilment of some duty of industry, or contentment, which is mixed up with baptismal promises.

Suppose such a system as this : part of one day devoted to reading Holy Scripture in connection with the typical history of the Jews, as developed in our baptized state, the kingdom of darkness shewed forth in Egypt, and in the Jewish sojourn there ; Holy Baptism, as shewn in the passage of the Red sea ; the pilgrimage of life, in the wilderness ; the guidance of our Lord, in Moses ; and the struggles of the baptized, in the books of Joshua and Judges ; and these points have been gained : first, the child has got up its facts far more accurately and retentively by referring them to one great point ; secondly, he has formed a moral habit with respect to Baptism ; thirdly, he has had explained to him the nature of Baptism. Part of a second day might be set aside for the study of the Old Testament, with a view to eliciting baptismal obligations, and the meaning of the third promise, by discovering



God's commandments throughout it. A third day to the study of the New Testament historically, with reference to the formation of the Church, and the working and appointment of Holy Baptism and Confirmation. A fourth day to the study of our Blessed Lord's life and conduct on earth, as the pattern of the baptized. The fifth day to the study of the same, to gather the statement of God's law, scattered throughout the Gospel, as compared with the statement of the Mosaic dispensation.

Again, suppose the same system carried on throughout, and the Catechism taught daily, with the same view ; perhaps, one day, simply said ; a second day, proved from Holy Scripture ; a third, treated for public catechising in church, and so forth ; and, perhaps, a day set apart for the especial study of the Baptismal and Confirmation Services. Let the same method be carried out in other branches of teaching, as much as possible, using the plan of question and answer, and evolving the truth by contrast and exhaustion from all surrounding matter ; so leaving its keen edges to press on the mind of the child, which will become chiselled and polished of itself. To carry out this perfectly, it is manifest that the presence of the clergyman himself becomes very important. It would be impossible to leave the working of such a system, so bound up with the Church's teaching, entirely to a mere schoolmaster. Besides the great force of association which would be lost, much advantage



is gained in the fact of the minister, who has himself admitted the child into the Church, or is in the habit of admitting others weekly in the presence of the children, himself guiding on from its sacred portal down the cloistered pathway to Confirmation—of the same man—the same voice—the same hand presenting them to the bishop, closing their eyes in death, and committing their last remains to the still resting-place of the grave.

I say nothing of the power of Ordination, which gives grace for the work of instruction, as for other offices of the ministerial calling.

It will be said that this is giving the parish priest a good deal to do, and I do not deny it. Without pretending to lay down any exact limits, or to say what proportion of the care and work of a school he should take on himself, and what he should leave to the schoolmaster ; and without asserting what extent of actual personal work should be rendered in the parish school, by the clergyman, as distinct from mere superintendence and supervision ; it is obvious that the more a parish school aims at, the more there is for the clergyman to do in it. The higher the school system rises, and the more moral and spiritual the influence it exerts over the youthful flock, the more congenial does the atmosphere of the school-room become to the clergyman ; the more is he at home there, and on his own ground. In the meantime, there are great consolations, as well as cares ; and fresh sympathies and interests come with the closer obligations.

The benefit is incalculable which such a plan as this would confer upon the poor. It would give them an indissoluble bond of union with the minister, a home and friend of their own, and a position and locality in the social world, which now hardly belongs to them.

Let us suppose such a system of teaching as this begun, and a number of young persons in a parish growing and forming under it. Let us imagine the Creed well worked into their minds by this method; beginning with the first article in it, and thoroughly imprinting that upon them, and going on from that to the rest, in regular order. Let us have at each stage the same perpetual and ever-renewed act of extracting from the child's mind, placing in contact with it each several article of knowledge and belief, and, by means of question and answer, making the learner form his own apprehension of it. Let us suppose all this course of teaching, gathering, as it proceeds, a quantity of Scripture illustration about it; illustrations from the Jewish law, from the history of the chosen people, from the lives of patriarchs, prophets, and kings; from the miracles, discourses, parables, in the New Testament. A Creed imprinted, a scriptural knowledge formed in this way, and composing an available and effective whole in the child's mind, might not all these reasonably be expected to make a permanent practical impression upon some in the school? The process would be a slow one; but is it too much to expect that the parish priest would ultimately derive

strength, consolation, and support to himself and his office from it, in that new circle of parishioners which such teaching would tend to form? I know how liable all efforts at doing good are to disappointment, and how weak a reed the human mind is to lean upon, especially when you are doing most for it, and think you have most claims on its gratitude.

It may very likely turn out, that boy after boy, whom you thought you had formed, may disappoint you, may forget you, your lessons and your training, when he leaves the school-room for the world, and remain as an eye-sore in your parish, and an ever-annoying memorial of labour thrown away. Be it so. In all such cases as these, it is only a residuum of good that the most sanguine after all should look for, and this they may not unreasonably expect. And that residuum is a great thing. It makes up for much waste, for many regrets, for many slips and losses. It is the natural legitimate reward of labour and toil in the Lord's vineyard; and though, in some cases, God may think fit to try the faith of His zealous servants, by refusing even this, still even this trial does not come without its consolation. We may easily have done good, though we do not see it; and if the work in one part of the field shews no apparent fruits, in another it does.

One clergyman has a discouraging parish, another an encouraging one; the former may rejoice at his brother's success, and derive relief from it. The apparent fruits of any system are sure to be, to a

certain extent, irregular; and circumstances and causes which we do not know of, nip them here, and expand them there. But on the whole, and in the long run, good is working.

In drawing out and recommending the catechetical system of instruction to the clergy of our Church, I do not mean at all to undervalue the labours of those whose services have been devoted to another system, or to forget the great deal of good, and real religious teaching, that has been going on in different parts of the Church. I know, and could mention, the highest instances of self-devotion to the cause of the education of the poor. In country parishes, and places far from the world's eye, in hidden spots, and recesses where no reward could reach the self-denying priest and teacher but that of his own conscience, the work has been going on. But I speak of general features, general effects, general tendencies, observable in the religious education of the day. Where real and sound success has been attained among us, it has been owing, I believe, to that very principle of catechising which I have been dwelling on. The method is so natural a one, that persons who take pains in the work of education almost necessarily fall into it, and it forms part of their system, whether they know it or not. Every good instructor is more or less a catechiser, whether he is conscious of it or not. The principle lies deep in our common sense, and act it must, partially or widely, irregularly or regularly.

What I wish, is to see the principle brought out, expanded, and applied systematically; and, if I may say so, scientifically. This has not been done, and a rival scheme has occupied the ground, and modern education has adopted another system. But catechetical teaching is the plan of nature, and of the Church; and, with these two high authorities in its favour, I leave it to the serious, sober, earnest, and conscientious consideration of our clergy.

I want to see education brought to bear in its highest powers on the poor as well as the rich; and I am convinced that multitudes of various shades of opinion in this day will sympathize with the desire to employ some of the energies and powers of the lower orders in the work of the Church; she wants their ministry, as of all other ranks of society, and many symptoms are now shewing themselves of a growing conviction of this fact in England. There are powers, intellectual and moral, among the poor, which we cannot afford to lose, and which a sound and real system of education would bring out and apply. I know the cry with which these efforts may be met by some. The oft-repeated

*κακαὶ γεωργεῖν χεῖρες εὐ τεθραμμέναι.*

But I grudge that the plough should have all our poor; although at the same time I deny that the necessary effect of a sound, moral, real education, is to unfit youth for the humblest calling.

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21. A scheme of school prayers might be drawn School  
Prayers,



out, which, by its plan and method, its reference to the facts of Christianity, and by its oft repetition, would become as powerful an instructor to the minds of children as any more definite form of teaching. Oft repetition teaches children almost with greater force than any thing; it tends to form a habit, and it is singular how much truth may be conveyed through simple forms of prayer. A scheme might be drawn out which would involve the elementary teaching of every great religious truth, and become the centre round which might be coiled a vast deal more. Let us suppose simply, by way of illustration or suggestion, some such plan as the following.

If prayers began with versicles and the Gloria, a verse might follow from the Te Deum illustrative of the season of the ecclesiastical year, by which the child would be led to speak of our Lord's passion through Lent, and the belief in His coming to judgment through Advent, the recognition of our union with the Church throughout the world through the Trinity Sundays, and so forth; these verses would become deeply impressed on the children, and become in their minds connected with the great facts and truths of Christianity. A short lesson might be used from the Old Testament, illustrative of the events of the ecclesiastical season, followed by one from the New Testament; the last passage followed by an antiphon which the children might themselves say, by which the lesson of the day or season will be impressed on their mind. The prayers and hymns might have distinct regard to the season



and so to the end of the service. In this way the whole service might become a definite body of instruction, suited to the seasons of the ecclesiastical year. The oft-repetition will do much, and the child will gradually lay up a store of knowledge on holy things, which will become a foundation and treasure-house for after days.

To this scheme catechising might be added for each day on a definite plan. If Sunday were always set apart for catechizing on the truth of the ever-blessed Trinity, and the Athanasian Creed made the basis of the examination, by degrees the truth as to the nature of God, the Trinity, the Incarnation, would unfold itself to the mind. Let Monday, in connection with the creation of the firmament, be set apart for catechizing on the creation of the world, and the sacramental nature of the bodily and visible frame, and, if it seem desirable to connect the acts of our Blessed Lord's life in the same way, the cursing of the barren fig-tree on Monday in holy week might be added to the course of questioning. Tuesday would suggest the creation of the plants and seed, as the act of creation on the third day, by which the doctrine of death and the resurrection would naturally be suggested. Wednesday, in the creation of the heavenly bodies, will naturally suggest the last Judgment and the betrayal of our Lord, and the truths connected with it; and Thursday, the day of the creation of birds and fish, will suggest the doctrines of Baptism and the Ascension of our Lord. Friday of course will suggest its own lesson

of the Fall of man, connected with his creation and the Atonement. Saturday might introduce the notice of sacred seasons and places. Thus in the seven days we have a complete cycle of facts suggesting doctrines which will become a frame-work for the whole Christian teaching. The Trinity and the Incarnation, the Creation, the Resurrection, the last Judgment, and our consequent probation, the Ascension to heaven, and Holy Baptism, the Fall and Atonement, and the establishment of the Church as the centre and source of holy seasons, will be a cycle of facts embodying all the main features of Christianity. And the continual recurrence of them all the year round will tend to impress them very vividly on the mind of the child. A certain variety will be given by ecclesiastical seasons and festivals, the recurrence of saints' days will offer opportunities for introducing the Gospel-history, and facts connected with the Apostles, while the greater holy seasons will bring out doctrines such as Penitence in Lent, the holy life in Easter, Grace at Whitsuntide, and good works in Advent.

Added to this scheme would be the instruction in the actual Catechism daily, which might be divided into separate portions, in some respect answering to the lessons of the day. The first three portions would on Thursday illustrate the doctrine of Baptism, the Creed on Sunday would teach the Trinity, the Ten Commandments on Wednesday would enforce the lesson on the Judgment; the duty to God might be attached to Friday, as the natural result

of the Atonement. The Lord's Prayer might be attached to Tuesday, and the duty to our neighbour to Monday.

In this manner it is remarkable how large a number of truths will fall under the child's notice, and how the continued repetition will tend to make them a part and parcel of himself. The fact of this teaching being a daily matter will make up for the absence of greater length; and a small devotion of time daily on the part of the minister will enable him to do much, through this process, in giving Christian instruction to his children.

In the same way, system in carrying out teaching through the day will have the same effect. I spoke of the use of a theory with regard to Holy Baptism; this might be one way of teaching with a definite point in view: but it might be carried out in many other ways. A good division of the week's work would be found in instructing in the Old Testament history on Monday, the life of our Lord on Tuesday, reading the Epistles on Wednesday, the study of the Prayer-Book on Thursday, and the minuter instruction in the Catechism on Friday; the questions being few and simple, and each point thoroughly impressed on a child's mind by oft-repetition, and taking care to begin each day at a point which had been referred to the week before.

One or two rules are of the first importance in applying this mode of instruction: oft-repetition, the application of instruction through catechizing, and the greatest possible punctuality in applying it daily.

I have not here gone into the detail of other kind of instruction, but have confined myself to religious teaching. In the same way all other branches of knowledge may be applied, and by repeating the same process will accomplish the same end.

The great thing we have to do is to make our children Christians, and so raise them above the fearful depression of knowledge in which they live. This must be our great and primary object in the parish school, and this must be achieved by a portion of every day spent in the school. Every thing must be made to bear on this end, and in the result the clergyman will realize that he is fulfilling his vocation and his commission to the baptized children of his flock. The seed sown thus deeply in the pliant heart of childhood will never be eradicated entirely; and the habit formed while young will preserve a force and vigour which will resist the opposing efforts of many an after-day.

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School  
Payments.

22. Many other important questions arise as to the management of schools, and one of the most prominent is on the question of payment. The custom nearly universal is to expect the poor to make small payments at the village school of a penny or two-pence weekly, or to take two-pence of the first of the family and a smaller sum for younger members. Now though it may seem at first a trivial matter, it still involves many important consequences and definite principles. The receiving any return for the education of children in a parish involves much;

it at once recognises an independence in the party educated, it makes the school rather a body responsible to the parents and under their influence, than simply the scene in which the Church carries out her work of teaching, as the spiritual mother of her children.

The theory of a village school seems rather this; the minister has dismissed the sponsors from the font with the injunction that they will see the child religiously educated in certain principles of religion. The Church herself, through her minister, is the authorized educator in matters to do with religion, and she erects and prepares outside the church a school where each baptized child may receive the necessary instruction, and to which the sponsor may send the child for whom he has answered. The Church making this provision, does it on the recognised principle of Christianity, taking nothing again, and expecting no recompence; she teaches her baptized child with authority, and stands towards it as God's vicegerent. She rather bids than asks the children to come, and stands more in the relation of a parent than of a teacher or school-master. This position of hers involves many important relations with regard to the child, all of which would be violated by the contrary theory. I will presently shew more fully what I mean. The admission of the principle of receiving payment at once violates this whole relation.

There are certain pleas offered for the payment of money by the poor parent, and amongst the first



and most striking is the spirit in the poor, which men say should be one of independence. Men argue thus : the poor man values much more what he pays for, he is more pleased with it, it reflects a dignity on himself ; he gains self-respect, and he loses that spirit of dependence which too often descends into servility and subjection ; now all this is true enough, but the point is, whether this is the spirit we want to encourage. There is no doubt that all such institutions which require the support of those benefited by them, produce the tone ascribed to them. But is that tone the tone we want to see hailed and encouraged among our people ? I most strongly feel the need of raising a feeling of self-respect, but are there not occasions when this can be done far more safely than in the one before us ? The first of all spirits we want to create in every one is that of dependence, dependence on God and religion ; all independence here is manifestly wrong. The spirit of our age is independent enough, and we must consider its independence one of the very points we, in religious matters, have most strenuously to strive against ; and the spirit of our own people partakes strongly of that tone : if we would have them assume a more religious aspect, it must be by creating not diminishing the spirit of dependence on all religious ordinances and religious teachers. The great mistake of the day is the attempt to destroy this very spirit. The institution of unions have broken up the parochial system, with many beautiful features of depend-



ence ; benefit clubs all tend the same way ; and self-supporting charities are fast cutting off the last bonds which were uniting men to God and the Church.

We want to check this ; we want dependence ; or half our people will soon float off into the sea of infidelity and universal scepticism. Religious faith is formed by religious acts and religious positions, and surely this is no day for loosening such ties. The essence of the parochial system is dependence on the minister of God and the Church system which he administers. We want men to love it, to respect it, to value it ; we want men to recognise it as one of which they are an integral part ; we want men to feel gratitude towards it ; in one word, we want men to depend on it : and the very alienation between rich and poor, so lamentably growing up around us, and which is the source of so many evils, is increased daily by these efforts at self-supporting institutions. We had far better let the poor feel that he has something he does lean on, and for which he can provide no substitute ; the very spirit of gratitude and humility which this would create, would soften the whole character and mellow its tone. The most important opportunity for inculcating this feeling is education ; it is this which will fix indelibly on the mind of the child the debt he owes to the gratuitous services of the Church of Christ, and the parent will be attracted to the system to which he owes so much ; he will learn a lesson in taking on trust and receiving with-

out inquiry ; he will strengthen the habit of doing something without having of himself a voice and control. It is absurd to talk of humility and subjection of spirit unless we have acts to enforce and illustrate them ; it is absurd to speak of forming these tempers in our people by instruction, preaching, and exhortation, when we do not perform acts which tend to give its spirit birth.

We cannot in short afford to lose those very acts which tend above most things to form the desired principle. Every thing which is an object of faith to us is made far more real and tangible by its being looked to with reverence and love. These very feelings presuppose the quality of implicit faith and trust. This whole question might be illustrated by many other features of the day we live in. If the poor are to realize the Church, they must love it and look up to it. Who ever heard of making it an object to create independence of feeling towards a parent, or one to whom we owed life, existence, and preservation ?

In this way we often hear that people object to charity, as it is called, and prefer teaching sick people and aged and so forth to depend on themselves, and not to lean on the Church and the minister and rich Christians, because it creates a spirit of dependence. But this is just what we want. We want to strengthen and rivet the chain which binds together rich and poor, and, above all, the people with the Church and the minister of God. The spirit of dependence is the spirit of religion,

and the spirit of independence partakes strongly of the spirit of Antichrist. Of course there must be moderation and judgment used, but the excess this tendency has gone to in England in later days is highly alarming, and lies at the root of many of our social disorders. The small amount of dependence and respect which is still left in the people towards the Church and the clergy, is perhaps one great reason why we are not plunged into the horrors of a revolution. Dependence leads to all high and holy feelings, and it is our necessary dependence on God which leads to fear, love, reverence, and obedience. The seed of independence sown in one place soon scatters its kindred seed all around, and long before we expect it the whole surface of the individual mind will be covered with growths of the worst forms of independence and selfishness.

And after all, what does the other line of action result in? The spirit it engenders is one of suspicion, distrust, and very often of want of due respect in manner and feeling. They feel the part they have taken in the support of the schools or clubs gives them a right to speak and act continually in opposition to the power which belongs to those who have part in the management; while after all the sum given by them is so small that it does not cover by a quarter the real expense, and yet they are led to believe that it does. This fact produces dissatisfaction in both quarters; in the rich, because knowing the inadequacy of the portion given by the poor to meet the full expense, they do not shew larger

gratitude ; and in the poor, because they being led to believe that they really provide by their own means the necessary expense, are expected to shew gratitude for what they have done for themselves, and to return a subservient life of thanks for acts they have been told were purely their own.

The whole arises from looking at the poor as a class of beings distinct from the rich, a class who may have experiments tried on them, or who may be the victims of any rich man's love for scheming, or regarded as mere machines for testing political and social principles. Men will often complain that the poor are ungrateful for the efforts made to help them ; arguing that when every scheme is tried for their benefit, though some fail, they should still be grateful for the effort ; entirely forgetting that the poor never asked the experiment to be tried, never wished it, and heartily hate being viewed in no higher light than the rich man's kennel or his stud ; and this is the way they are looked at and held by thousands ; while their true position is that they are beings, morally and intellectually, in exactly the same position as the rich, and only socially inferior by the ordering of God's providence. What we want and what they want is the voluntary dependence of every class on the Church as the system appointed by God on earth, and not the real independence of position which makes every man's home his castle, and every man's family his kingdom, in which he may exercise undisputed sway.

The poor are not machines ; they are not to be the victims of every sciolist who thinks he may exercise a faculty or talent upon them, or test some experiment of science or philosophy on them, which may end in poison or ruin, but claims from them undisputed submission, and if he fails in his attempt forbids a word even of complaint or remonstrance. We would exactly reverse the whole thing, and create the spirit of dependence where the world asserts independence, and assert a real liberty and freedom where the world would from the most selfish policy enslave and fetter.

Such seems to me a sufficient answer to the objections raised against the parish school offering free and unpaid education to the children of the poor. In every way the minister of God will gain far more power and authority over them, and be enabled to form their minds more easily in the mould he desires. The sum gained by their payments, especially when we take into consideration the great irregularity of necessity occasioned by want of work, and sickness, and other causes, is after all very small, and might easily be made up by a slight additional effort on the part of the clergyman, and few things would tend more to create in the minds of the people the feeling that they were the children of the Church, whose sole object was their spiritual good, free and without recompense.

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Night schools will be another remedy to the evil Night  
Schools.

we labour under ; with energy and persevering assiduity a considerable portion of the boys of a parish may be got together through at least eight months in the year after work, for reading and writing ; even through the other four months a few will come ; and if this school be kept open for two nights in the week, with continual and systematic work at catechising on the great doctrines of Christianity, and on the lessons of the Church's seasons as they arise, and in the rules of Christian practice, this might be made to fill up very considerably the gap we complain of, by keeping up knowledge already acquired, and forming and sustaining religious habits. Round this night school other opportunities of good will be found to circle. It might be made to fall on a night when the service is late, and so the youths might be led to attend it ; besides which, they would be drawn away from the public-house, and amusements of a sinful, or at least questionable nature, which during the evening are so likely to be the resort of this class of society. Above all these modes of retaining and influencing our youth, none of course is so effectual as that of really having gained their confidence in spiritual things, so as to induce them to open their minds, and mention their sins and temptations to their minister ; but this must to a degree depend on the earlier parts of their moral culture having been attended to in the way I have advocated above.

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children when they leave. A boy goes to work, the agricultural labourer. he has no particular home he can well call his own; the limits of the average sized cottage will not admit of his still living beneath its roof, at least with any due attention to the rules of delicacy and decency. The consequence is, that either these bounds are transgressed, and great moral injury done to the right feeling which should exist among the poor, or else that youths find a lodging elsewhere, in a public-house, or in some home where no order or rule is observed, nor religious or moral discipline enforced. The small discipline of even the average home of the English youth is absent, and they are left to keep what hours they please, night and day, curbed and restrained by no single rule which may tend to keep a check on the impulses and passions of human nature. Attendance at church on Sunday is equally neglected, and the day of rest and refreshment to the soul is spent as equally unmarked by any religious act as any other day of the week. It is clear that this kind of life throws the greatest hindrances in the way of the clergyman's exercising influence over the growing youth of his parish. While these two things exist, the impossibility of the space of the ordinary English cottage holding the family grown up as it did in childhood, and the extreme danger attending the early exposure of the youth of the poor to undisciplined and unrestrained life and the world, there surely must, in the rule and regulations of society, be some remedy which would meet and correct the

evil. It was met once by the farmer's lodging and boarding the unmarried men in the farm-house. This is not likely to be revived. But would it not be possible,—I simply throw it out as a suggestion,—to try the collegiate life in some form to bear upon the difficulty? In our own rank the collegiate form of living occupies that period which is of necessity released from the limits of home. The same life might be used for the poor, in a house adapted for the purpose; a farm might be found, or some such building, divided into small rooms, one allotted to each youth, and one common room reserved for meals and spending the evening, which might at the same time be supplied with books and other rational and good amusements. The expense of living might be met with the devotion of a certain portion weekly of the wages of each, which when thrown together would go much further than the separate amounts would by themselves. The whole management might be in the hands of some trustworthy and respectable man, who lived in the house for the purpose of keeping up its discipline, and presiding over its management. A certain number of very simple rules might be invented, which would be a great advance in discipline, when compared with the unreal life of our poor, and which from extreme simplicity need not be felt as irksome. Prayer said in public, morning and evening, before work and retiring to rest, and those so short as not to be felt burdensome; attention paid to the hours of return at night, and a certain order and cleanli-

ness and regularity expected at meals, would be a discipline and order which such youths sadly lack, and which would be felt by succeeding generations, and the whole character would gain strength, solidity, and general elevation.

The inducements to enter such a life to the poor themselves would be manifest. The degree of respectability given by it would ensure work in many cases from those who would value it, and the life of good order and discipline would of itself create that respectability. Besides which, the use of books and other amusements, would be in itself an inducement to many youths to enter on the life with gladness. Agricultural instruction might be added to these, and our boys prepared with some degree of mental culture for their particular work. Though some may have no natural relish for discipline and the life of rule beforehand, and though there would be a tendency to cling to the freedom of undisciplined life; yet by degrees the greater advantage of rule and order will become manifest and valued. Besides this, some pecuniary help might easily be added to swell out the weekly money of the members, in making their own go further. In every parish where there are the average number of richer inhabitants, they might easily be persuaded to subscribe sufficient in small subscriptions to give the necessary additional aid to keeping it up; and the giving a tone of discipline and order to the youths on whom they must depend for work in their grounds, would be an inducement to them to

help the undertaking. The effects of habits of order and cleanliness, attendance at church, and intercourse with the clergyman continued by such means by the youths of our poor would be felt everywhere. One reason that our cottagers are in their present depressed state is traceable to their condition during youth when the character is being formed, and its tendencies confirmed and settled. There is no virtue in taking food without attention to order, without grace uttered aloud, and without recognition of the social nature of a meal ; there is no virtue, nor any benefit in the absence of cleanliness and method ; and much of that condition we have ever been in the habit of considering as the essence instead of the accident of their life. Why should not the whole condition of our poor be raised ? why should they remain in the depressed condition they are in ? why should not an effort be made by those in positions of influence and authority over them to ameliorate their state and elevate their tastes ? There would be few better works to begin with than the social life, and the arrangements of domestic intercourse. Good would thus ramify in all directions, and the more disciplined life of fifteen, eighteen, and twenty, would be felt in the order, steadiness, punctuality, reality, attention to God's day and house, and respect to those placed over them, by the men of a whole generation.

Collegiate life seems the natural resort and remedy for the condition of youth in other ranks of society in all countries ; why, therefore, should it not be

used for the same purpose for the poor ? Such a life, once existing in a parish, would become a nucleus around which youth would quickly gather, and would become a most important and valuable opportunity of continuing the influence and instruction of the school life <sup>b</sup>. The difficulty suggested by the chance of some making such life an excuse for indolence and neglect of exertion on the score of having a common table from which all share, might with little difficulty be obviated by many methods ; amongst others, the simple remedy might be resorted to, of actually excluding from the society, after a certain time, those whose indolence seemed the cause of want of employment, or by having some common work for the good of the college itself, which might occupy the hands of those out of work, such occupation being made a necessary condition of membership.

It is quite possible that some life of the same kind, though of a somewhat higher order, might be attempted for the more clever and intelligent boys of our schools, by which they might be trained for a higher work in God's Church, and called to fill some of those places which so need filling with a severe and self-denying ministry, and which distinct orders and brotherhoods have occupied in other countries : such a collegiate life into which those boys who displayed in the parish school manifest fitness and tendencies for it, might be drafted, would

<sup>b</sup> This plan is already working at Harrow Weald with every prospect of its success, and being permanently self-supporting.

be most valuable in a village or town ; they would serve as a body aiding the ministrations of the clergyman in many most important works. They would become an example of the Church's life ; a body which would aid him in many public ministrations ; theirs would be the minds and hearts on which he might best illustrate the force and truth of Church principles ; they would serve as a uniting link between himself and the poor whose children they are, and for whom the agricultural college would supply a place when they were compelled to gain their support from the tillage of ground and other manual work. Of course, more difficulty and expense might attend this latter form of collegiate life than the former ; and I am far from putting it forward as a necessary part of a well worked parish, but with energy and devotion the work might be done, and the two acting in concert would form great aids to the parochial ministration.

1. I will suppose the case of an agricultural population in a parish of 800 people for the sake of illustrating the plan. The average of ages in such population will be 200 children between the ages of 3 and 13 ; 100 between 13 and 20 ; 100 infants below 3, and the remainder will consist of adults. I will suppose the common case of a clergyman, anxious to have all his people more or less under his personal influence. In the village school he has the whole mass of the children of his parish under his guidance and teaching ; and if he pleases to work personally among them, by



unity of plan he may obtain very considerable influence over this part of his population. The adults are thrown in his way by coming to him for spiritual advice, by the cottage visit, and by the many circumstances of daily parochial life. But the youths from the time they leave school to the time they settle in life will be his difficulty. They will be the portion of his population who will most painfully elude his grasp ; whatever has been the routine of school life, and whatever has been the amount of personal work done in his school-room, he will find that some of his most docile and obedient boys, will within a short time after leaving school become independent, assume a manner which has a strong tinge of impertinence, shrink from the memory of the restraints of school life and those who were in any way connected with it, with something like a vindictive feeling ; the attendance at church becomes unfrequent, and more to meet companions or display dress than aught else, and will be marked by irreverence and indifference. The result will be that the clergyman feels that in the most important and critical moment of life he is likely to drop a link in his continued intercourse, which will snap irrevocably the whole chain of his connection with the individuals of a large portion of his people ; and while he effectually influences seven-eighths of his population, one eighth, the most critical and important, are not only being lost themselves, but tending to injure his effectual operation on the rest, and to create

distrust in his work from the apparent ill result on that portion.

I have supposed a hundred such youths. I will suppose an effort made towards reclaiming or retaining them by collegiate life. There is probably some house in the parish which can be rented, either an old farm-house, or two or three cottages together, which with small expense could be made to communicate with each other. If such can be got with a portion of ground attached, it will be better ; four acres or six will be sufficient for a beginning ; a moderate sized farm-house with four acres of land will be rented in most counties, where rents are not high at least, for 30*l.* annually ; two or three cottages at a lower rate. Let the houses be taken, and with a slight expense a room be fitted up for a hall, with tables, benches, book-shelves, and fire-place ; separate another room for a prayer-room, and divide the bed-rooms by wooden partitions, from the floor to the ceiling, into small chambers of ten feet by five ; a house of moderate size, containing the average number of rooms, of four on a floor, and itself three stories high, might be thus temporarily divided for an expense of 30*l.*, and yet no danger be done to the fabric, and nothing be placed up which cannot be easily removed or transferred without leaving a mark of its having been there. If the clergyman knows a man who is willing to throw himself into the working of such an institution, he might entrust the management of it under his own guidance to him ; if he be taken from the

farming or labouring orders, he would be the more anxious to be wholly guided by the clergyman, and would simply act as his *locum tenens*. Into this house I will suppose for a beginning that fifteen boys are brought from the ages of fourteen to nineteen, taking care if possible that at first the elder ones are well-conducted youths from the village, anxious to do right themselves, and to lead others right. Let these youths be taken from each larger family, where already the narrow limits of their old home are beginning to be painfully felt, and to whom such a change will be a striking advantage.

The furniture may be of the plainest and most inexpensive kind; an iron bedstead, with a box, table, and chair, will be enough for each little compartment, which with the kitchen furniture included, and all necessary articles for the life of fifteen youths, need not exceed 80*l*. This will give 50*l*. to the actual furniture, and 30*l*. for crockery, cutlery, and other necessities; a small library placed on the shelves of the hall need not exceed 10*l*.; of course all this involves a certain outlay at the beginning, but there are few parishes, where either through the sacrifice of a portion of the year's income, or the gift of the rich, who will trust the clergyman, the necessary sum may not be gained, which will hardly exceed 150*l*.

The table might be supplied in the hall with their meals daily, at which those of the youths who worked in the neighbourhood might assemble;

while those whose work lay at some distance would only do this on Sunday; on the week-day they must take their food with them. The table might be supplied at dinner with good meat daily, and vegetables, a diet far above the daily average of consumption of poor families; the other two meals, of breakfast and supper, might consist of bread, butter, and tea, to the amount which growing and working youths would require. The average expense weekly of this for fifteen youths, with good management and going to market for provisions, would be about 4*l.* 10*s.* And if each youth paid 5*s.* and 6*d.* weekly the whole might be all but self-supporting. There are few active youths above fifteen who do not earn 7*s.*, 8*s.*, and 10*s.*, weekly in districts where wages are good; and where wages are low the whole proportionate scale of expenses in the college will be reduced. This will leave sufficient for them to clothe themselves with the remainder, and something more, the institution itself supplying them with food, coals, furniture, the washing of the household furniture, in fact, providing every necessary of life short of clothing and washing. When out of work they might cultivate the ground I have supposed annexed to the house, and the produce of that soil would return the rent, and the youths unable to pay their weekly quota from lack of work would receive their living in return for their labour: the expense of which the produce of their labour would also cover. But I am supposing them to be

generally at work on farmers' estates and gentlemen's properties in the neighbourhood.

The rules of the college might be at first as simple and as few as possible. Attendance at prayers in the prayer-room morning and evening, the former at such an hour as to suit the work of the boys, the latter at some fixed hour, say nine; and these prayers drawn up with reference to agricultural labourers. The hour of return from work would be that beyond which each member is expected to be, and to remain, within the precincts; attendance at church might be expected at the evening service three times in the week and twice on Sunday; the character of sobriety and honesty being considered requisite for retaining membership. Silence should be enjoined in bed-rooms, after a certain hour in the evening. A few such simple rules as these would at first be enough; in fact, the fewer and simpler the better. They would come together to evening service, and occupy some one part of the church in a body. Something like similarity of dress may be achieved by the gift of some external garment, as a white smock or flannel jacket, which, always true to the agricultural costume of the neighbourhood, would avoid any affectation or undue regularity, and yet realize a certain notion of exclusiveness and brotherhood, since nothing so creates these feeling as something like a general costume or similar dress.

The mode in which this will operate on the youths of the parish is important; it will affect materially

those who are members of the college and those who are not. I have supposed fifteen out of a hundred taken in : of course, if the plan answers for fifteen, it will *a fortiori* answer for the remaining eighty-five, for the difficulty will lessen with increasing numbers when once it has been started, and the expenses will lessen in proportion with the numerical increase. But I suggest this number for a beginning. To those who still remain out of the college, if the selection has been well made of those who have entered the college, the effect of example will be strong ; they will see before their eyes daily the fact of youth elevated in position, respectability, and estimation, by the mere fact of a more disciplined and orderly life, and membership with a body which requires goodness as its requisite condition. They will respect and attempt to imitate, although they may pretend to laugh at it ; and the effect will of necessity be an amelioration of their own condition. Goodness will appear practicable for youth ; and the example of boys leading, to a certain degree, a moral life, will act powerfully on the minds of others, and influence them far more than any sermon or exhortation could do. A nucleus will have been formed by a united body, which, though composed of but fifteen, will have a hundredfold more force than the individual efforts of sixty in apparent opposition. Attendance at church will appear possible, decent conduct will appear advantageous ; old companions reformed will tell on those left, and the clergyman



will have the power to appeal to a living example of well-conducted youth. Parties and coteries will be broken up, which had been found to disturb the peace of Sunday, or the stillness of the evening hours by drunkenness and gambling, and this will all influence the remaining adult population, and aid with no small weight the efforts of the minister at the work of reformation and religious teaching.

But, however, my aim at this moment is more especially to describe the influence of such a life on the members of the college itself, and the power, if well and energetically used, it will have towards placing the clergyman in his true position over youth whom he has perhaps baptized, brought up from infancy, prepared for Confirmation, to whom he has administered first Communion, and whom he looks to guard and guide, if he lives himself, to the hour of death. A man who loves his people will view his life with each of them as a tissue-thread in the garment of his own existence; he will interweave their history and destiny with his own; the limit of their career will in his eye be the limit of his own, his union with them will be a chain, whose first link is fastened to the font and its last to the grave, and he holds that chain in his own hand. If a whole series of links be dropped, it is hard to connect the severed chain, and the years from fourteen to nineteen spent away from his influence will tend to mar the whole perfection of his work with each separate member of his flock. It

is to connect this chain, to save these links, that the idea of the agricultural college seems desirable ; and my work now is to shew how it will operate towards this end.

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Confirma-  
tion and  
first Com-  
munion.

23. The preparation for Confirmation is now generally made a distinct branch of parochial work. This holy rite has lost much of its weight and force. In fact, the whole idea of preparing for Confirmation seems to me in itself a mistake : except in but a few cases, and the cases of adults, the school life should have been a preparation for Confirmation, and the education of each day should have had reference, as I have said, retrospectively to Baptism, and prospectively to Confirmation. What can be more unreal and false than the state of things which involves the necessity of teaching the Catechism for years and the truth connected with it, and then to return to the child on whom those years of labour have been spent, and find him, after a short interval, as utterly ignorant as he was when he left the font ; and what can be more unsatisfactory than to have the work of instructing over again for six or eight short weeks the youths we either did spend or should have spent years in educating at school ? Such a state of things shews there must be a fault somewhere.

There are few things more unsatisfactory than what is usually called preparation for Confirmation : a Confirmation is announced by the Bishop, and youths are gleaned up from various parts of the

village to be made to understand what they had learnt before; a few verses from Holy Scripture are committed to memory, and tracts read, which but imperfectly do the work, especially when the life of the learner is so bad as it often is, offering a direct contradiction to the inculcated lessons. With the bare amount of necessary knowledge the clergyman is obliged to send many to receive the holy rite, unwilling to let them forego the privilege, but quite dissatisfied with the condition of the majority; added to all this, in many cases it is extremely difficult to get the attendance of boys to half the classes for instruction, and in some cases a day's work is sufficient hindrance to their sparing the time for being confirmed at all. Whereas the preparation for any religious rite should rather be the formation of moral habits than the attainment of religious knowledge, and should, in this case, be the preparing for first Communion rather than for Confirmation.

*a.* Among other remedies one seems to lie in the age of Confirmation being made earlier than it is; there is far more harm in the dissolution of the religious tie between the minister and the youth by the long delay of Confirmation till fifteen or sixteen, than there is in the chance of a youth receiving Holy Communion before he is of that age when the character is developed. In fact, the absence of the religious discipline of school, after the age of twelve or thirteen, throws a boy into a more unfit condition for the holy rite, than can be repaired

by the advance of age, or development of character.

*b.* The preparation for first Communion must take the place of preparation for Confirmation. The amount of information gained at school ought to be enough to enable a child to be presented for Confirmation, and this would leave the ground open during any interval which might occur for preparation for first Communion. How great the effect would be if the mind had been led to contemplate and dwell on the approach of this holy ordinance as the great turn of life, the putting away childish things, and putting on the Christian manhood; what moment and weight would ever after be attached to the reception of Holy Communion, when its first reception had been invested with all the importance of the expectation and prayers of the years of childhood. When we consider the amazing difficulties of the age of opening youth, when we recollect the keen temptations to sins hitherto unknown, which assail the soul at the very time of first Communion, the attraction the things of life then begin to assume, the interest and charm so dangerous with which all the objects of the world become invested; the acuteness which the powers of observation, imitation, and imagination, then begin to display; it is scarcely possible to over-estimate the power and force of first Communion if duly prepared for, and fittingly and faithfully received. Why should we neglect this great weapon? why should the first Communion of our youth be so lightly regarded

and so insignificantly passed through? We are losing a vast advantage, and throwing away a weapon of incalculable power and force. We want every thing which may give point and force to the management of youths of the age I refer to, and we are neglecting the most pointed and efficacious of all acts, and allowing what should be the highest of moral preparations to dwindle away into the intellectual exercise of a few weeks.

I might say very much on this head, but the limits of a general sketch of the efficacy of parochial life, such as this is, prevents it. If however the present system be pursued, and Confirmation is delayed to a late age, and this strange interval is allowed to exist between childhood and youth; at all events, let us make the most we can of the opportunity, and begin the preparation for Confirmation some years before the administration of the rite, and lead the mind as often as possible to the contemplation of it; at least, by giving them forms of prayer to use daily referring to Confirmation and first Communion, by leading them long before to attend some of the weekly services in church with a distinct reference to their own prospect and position.

In brief, the great work must lie with our young, if we would influence homes and family circles. Where age or the settled habits of years have already closed the ear against instruction, and the desire to change the adopted course of life; where a prejudice beyond the power and reach of reason

has steeled the heart against Holy Communion, and the more frequent use of the means of grace ; where hereditary views and opinions have tended to destroy and keep in check the growth of holy desires and impulses : it is by the example and freshness of youth that we must hope to do the work of reformation, and achieve a change which mere reasoning will never do. Besides this, the destinies and habits of the coming generation hang to a great degree on the early habits of the present ; every hereditary and false opinion and evil habit, every absence of regularity, order, and discipline, which we leave unnoticed and unamended in them, will be delivered down as they received them, as heir-looms to posterity.

There seems real evil in the tendency to give up schools into the hands of men who have no spiritual connection with the children, and no parochial position. The parish school is part and parcel of the parochial life, and the natural and legitimate sphere of the parish priest ; it is a necessary link in the chain of the moral history of the individual, for each stage of which the spiritual pastor is responsible ; and the yielding this weapon into the hands of other men must serve as a check to his work ; if the clergy would realize that their parish was their home and sphere, that they had no time for other claims, and that they were separated from the world they are placed in for all works except those immediately connected with their spiritual ministrations ; if they would realize fully the great



account to be given of souls, they surely would feel that the daily opening of the school, the daily education of those they have baptized in the truths of their baptismal covenant, the daily influence over the minds of their children, will be the natural employment of their time, and that the occupation of their legitimate ground by any other will be to them a matter of holy jealousy and annoyance. If the clergy were fully doing their work in their schools, the National Society would have a small sphere of action, and the struggles would be fewer for sound education and liberty of teaching.

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24. Another part of the parochial system is that of <sup>Parish</sup> cottage visiting, and visiting from house to house. <sup>Visiting.</sup> Though this has been by some far too much dwelt upon, and that to the exclusion of the higher and holier portions of parish ministration, and more than this, has been often allowed to transgress the bounds of reverence and due reserve, by encouraging promiscuous religious conversation at unfit times, still, of course, it cannot be safely omitted; there are many objects which the visit to the cottage gains which can be attained by no other means, and if kept in its due place, and in due relation to the other works, would form an essential help in the clergyman's intercourse with his people. The people, and especially the poor, need being continually reminded that one is watching for them, and looking after their spiritual concerns, and the

conviction that he does so will become a reason and encouragement to their doing so for themselves. Their temporal concerns require attention, and without the frequent visit will never come under the notice of him whose work and vocation it is to sympathize and attend to them. In many, a natural reserve, in some others a real unwillingness at being forced into notice, will be the reason why their temporal condition needs enquiry and examination. Besides this, the work of seeing that children attend school, of appointing times for private spiritual intercourse and matters of a kindred nature, give these visits a great and necessary importance. The object of the clergyman should be to connect himself as closely and intimately as possible with the people, and the scenes of domestic life and occupation tend more than almost any thing to strengthen this tie and realize this connection. It destroys the distance which exists so often between the two orders of society ; the children learn to love and know him whom they are used to see in their homes, and mixed up with the routine of daily life. We want to do all we can to break down the partition wall which rises between the orders of society ; and every thing which will tend to excite the feeling which many have, that the clergyman occupies no higher position than that of the gentleman, cannot be too quickly done away with.

The mode in which we should carry this work out requires attention and care ; there are three or

four points which are manifestly to be attended to. The visiting the sick, and clinic Communion, will form the two principal features.

For the first of these, it is important that there should be system and regularity in the work ; if the Visitation Service were regularly used, it would tend to give point to this part of parochial work. There is a distinct life to be led, and duties to be attended to, and habits formed, in the sick and dying as in the living, and that whole preparation is an essential part of parish ministration. Casual visits, unconnected with any system or point in the mind of the clergyman, can do but little. How important the formation of the character in sickness is ! How many graces and virtues are intended to be produced by the season of seclusion and sorrow, and most especially when that illness is the last, and when, as sometimes, the whole of the work of repentance is to be done in that interval ! The doubtful and irregular visit to the cottage cannot meet such a case ; it requires a plan, a definite scheme, for achieving the object. There are cases where it seems to be the intention of God to make the illness co-extensive with the entire formation of a character fitted for eternity ;—who is to accomplish and develope this work, but he to whose spiritual care the sick man falls ? and if he neglect it, how can he answer for it ? This would require great self-devotion, great sacrifice of time, assiduous attention, and the being absent but seldom from the sphere of his vocation. But for

any thing like an effectual application of the parochial system, we must presuppose this very self-devotion.

I will just remark in passing, that the visits of a clergyman to his poor must lose very much force unless he lays aside the magisterial air, so very commonly used. He has no right to cross the poor man's threshold with a covered head, nor in any degree to demean himself as superior within the walls of the cottage. He is a visitor, and must choose carefully the most convenient time for paying his visit. Common sense would supply to every body many such details.

Comfort, as well as instruction, and watching the character of the person he attends, will be the work of the spiritual pastor. The sick man should be able to expect the regular visit of his clergyman; he should be able to depend on the daily prayer by his bed-side as a continual opportunity of increased strength and consolation; he should be able to look to the visit as the point in the day of self-examination, and the moment in which he realizes and feels the sure but gradual approach of death. He should be able to feel a definite character is forming within him; that there are great works of penitence, and prayer, and discipline of thoughts, which are being carefully watched and cultivated by him whom God has placed over him. He should be viewing his whole time of illness as one of discipline and rule, as much as was the time of health and active work in life. In cases of prolonged illness, Holy Com-

munion should be administered at definite and regular seasons, as an aid to the great work of penitence. The whole period should be viewed as a state in which the light of the everlasting morning is gradually and surely breaking, and beaming with fuller and fuller light on the soul which is preparing to be absorbed into its glory. Illness is a special time; it is the time when Christ is peculiarly with the soul; it is more important, more significant far, than any stage of life and health; God is in a remarkable manner pleading with the soul, and through its silent and solitary hours, as through the mazes of a wilderness, the Good Shepherd is "going after the lost sheep until He find it." The lingering consumption, the protracted decline, the anxious hours of disease at the heart; the tedious fluctuation of wounds, and fractured limbs, so often ending in death, though only seen through the long vista of weary months, and sometimes years, are surely all the special times of God's pleading and presence with the soul, and the occasions above all others when He says to His ministers, "Feed My sheep." When we contrast this view of the case with the one presented by the too common practice of leaving the sick to an uncertain visit, where no method is followed, no connection recognised with their last or the next visit, the fear must arise that we are by such treatment losing a great opportunity, and leaving fallow a ground prepared for cultivation by God for us to sow with seed and watch till the time of the harvest.

If circumstances permit it, the true course to adopt would be the daily visiting of the sick in cases where death seemed the probable termination, with the stated use, on certain days, of parts of the Visitation Service; and a well-considered plan for the occasions when this could not be used: with a definite view to the formation of a character such as suggested by Bishop Jeremy Taylor's *Practice for Holy Dying*. If the parish and its population be within the grasp of one man, he might well do this himself. If it were beyond this, and he were able to have the aid of curates, of course they would materially assist him in carrying it out, though other methods could be adopted where this was beyond his power, which I will advert to afterwards.

In cases of lingering illness the visits might be less frequent and less systematic; but while twice or three times a week might be enough, still there should be care taken that the time thus afforded by God for reflection, should be used fully for repentance of any of the particular sins which had produced the chastisement.

Attending upon aged and bed-ridden persons must form a recognised part of the work of the parish priest. Holy Communion administered at the times they used to receive at church, and stated prayers offered at their houses, should form part of the treatment. It must be a great error to allow persons to remain unsupported by any regular spiritual treatment, in old age and prolonged weakness, when grace is needed more than ever, and the re-



cognition of God's hand and dealings with them needs more than ever to be realized by them, when comfort is so needed, and sympathy more than ever valued, and who through life have been regular communicants, and dependent on regular means of grace.

The use of the Visitation Service has some difficulties: it is clear some other, and shorter, and more immediately applicable forms, must be used for ordinary cases, and for this reason comparatively without authority. But in the absence of definite guidance, we might very safely use other forms which have more or less received the sanction of the Church, or of good men within her bosom.

But this is only one portion of parochial visiting: the sick will form an important part, but not the whole of it. I cannot suggest rules for this, each clergyman can best judge of his own people. Such visits are not intended to answer the highest ends, but if it be so arranged that his visit shall be expected in the circuit of his parish at something like regular and stated intervals, his people will have opportunities, known and settled, at which they will be able to realize their connection with him; and those who from open sin, regular neglect of the use of the means of grace, or refusal to receive the warning, are living in a manner which in the more wholesome state of Church-discipline would fall within the limits of formal censure, might be made to feel far more keenly the intended and marked omission of their houses by the clergyman

in his parish visitation, than they would the actual censure and reproof, given them in words which, from oft-repetition, have lost much of their weight and force.

There is great force in a censure which a man is left to pass upon himself, and the inference which he deduces for himself has tenfold the force of a conclusion which is stated by another. There is something infinitely more galling and annoying in being intentionally passed by, than there is in the voice of continual reproof. The man who is passed by feels the slight which is intended, without the satisfaction or palliation produced by self-defence. The reproof conveyed through words furnishes opportunity of self-defence, and very often quickly enough some flaw is found in the charge, or some seemingly palliating circumstances, or some comparison is instituted with worse cases around, which only tend to settle down the individual in a more confirmed habit than ever. On the other hand, when he is compelled to ask himself why he is thus slighted, and led to examine his own condition and conduct, and to pass a moral censure on himself, the conviction comes with all the greater force from the fact of having received his own unwilling sanction.

And the slight put on a man by the clergyman is followed by the people of the neighbourhood, and a man whom the clergyman passes by soon becomes marked by all around. However much they may profess not to feel it, it is felt keenly, and it

thus becomes a substitute in a small degree for the absence of a more definite form of ecclesiastical censure. All this hangs on the systematic cottage visit, and very considerable weapons are lost and thrown away by neglecting this part of parochial ministration. The people must believe that their clergyman lives among them, that he is their spiritual guide, and that the great work of his life is the care of their souls, and guiding them to heaven. His very appearance among them must suggest this to their minds, and his parish visit must be one wherein, without words, he calls up to the face of the receiver the blush at remembered sin, brings the recollection of comfort to the heart of the mourner as the messenger of peace and glad tidings, and reminds the doubting and the penitent of his being commissioned by God to teach, exhort, and direct them. How high, how exact, how watchful should his life be, whose appearance and manner is to suggest all this, and who is to be at all hours of each day the representative of Him "who knew no sin, neither was guile found in His mouth."

Of course any thing like a system of instruction in the main points of religion, carried on at their homes, will involve great harm ; it will become a substitute for attendance at church, and other ordinances of paramount importance. This is the result, and always has been found to be so, of this mode of instruction. We need not stop to shew it. Perhaps, if any advice could be given on this point, it would be, that such visiting should be

more for the purpose of realizing equality with them, or giving them an opportunity of gaining advice on any point which they may need, and from which they may be cut off through any other channel. But no doubt this branch of visiting must be left, in a great degree, to the discretion of the individual minister; and must be determined by circumstances, for which no general rules can be given: but in the case of men of careless, or decidedly irregular lives, it is better to abstain from visiting. It has been too common a practice to pay frequent visits to persons of this description, for the sake of reproving them, and urging them to some duty. As we have shewn, this must do harm; it weakens the power of conscience by saving it trouble, and by preventing its being called into practice; it makes religion an oft-told tale to an unheeding ear, and blunts the edge of truth, so as to prevent its being felt when the mind would be open to its force; it produces irreverence of feeling, and leads men to imagine that holy things are at their disposal.

We are so made that the mere fact of being obliged to seek a benefit, and finding it hard of access, tends to increase our respect, and gives us a higher estimation of it; and so it will be especially with the things of God and the soul. Having them placed within our reach when we are in an unfit state for them, makes us undervalue them. The holy things of God are deep mysteries, hidden save to the earnest seeker: it is a sin to treat them with levity.

Of course, such a system as this requires much on the part of the priest; he must himself be regular in his plan, even to the smallest minutiae of conduct; he must keep up with the utmost exactness the merest shell of his parochial plans; he must have a particular definite scheme of operation for the very smallest point of his parochial management; he must be as strict in not visiting too much as in not doing it too little; he must visit those who less need it (and that with a carefulness of judgment which is wearisome) in order to have effect on those he does not visit; in fact, he must visit as much for the sake of those he is willing to see, as for those he will not see. The least deviation or error in judgment may be most fatal in its effects: he will be obliged to make much of what seems the most trivial conversation of three minutes with any of his people; he must suit each word and sentence to individual character, disposition, and circumstance. His life and conversation will be one of constant effort of judgment and discrimination, but he is called to it, and sufficient grace is given.

Nothing is trifling which a clergyman does—nothing is indifferent; every word and each action must be weighed, as they are all closely watched, and he is bound to make them all give weight to his holy calling.

He may seem to be doing little, while, in fact, he is doing much. His omissions must be intentional, and his very silence ought to have a depth of meaning, of which only himself is conscious, and others

are left to guess at. Judgment—plan—system—due observation—discrimination of character : these are the points he should aim at rather than showy activity or zeal, which lie on the surface. Of course, first and foremost, personal holiness and instant prayer. No opinion must be expressed at hazard, even on minutest points. Every thing said and done must form part of his parochial system. This is not easy. What are called activity and zeal are easier, and have more tangible, ostensible compensation. The one leaves men very much to work out their own inward sense of right and wrong, the other saves them the trouble ; the former may seem to give less to the priest to do, but we have shewn how false this is ; it makes every action of consequence, and his continual presence among his people needful, to influence their minds and consciences.

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Religious  
Fraterni-  
ties.

25. The formation of bodies to aid parochial ministration is another most important question connected with the subject. If the plan of sisterhoods of mercy could be worked in connection with the parochial system, and some centre and home be found where persons who want a work to employ wasted energies, to give them a recognised position in social and active life, and to find objects on which to bestow strong sympathies and yearnings, which otherwise have no special channel for exhaustion, how much strength might be given to the clergyman in



carrying out his work, how much of actual benefit would be bestowed on the poor themselves, and how great a boon would be conferred on the persons employed, by thus giving them a work and a position. The great work of recovering or instructing those who, from peculiar circumstances, the clergyman, and especially the unmarried clergyman, is cut off from instructing, would be effected by such an operation in a wonderful degree. Only in such societies let us be satisfied with reality of intention, and not concern ourselves too much about the use of antiquated names and habits, which often would in our day prevent their being accepted and trusted, and which give to many persons an idea of trifling.

The detail of it would be too minute and long to enter on in a limited space like this; it is being nobly tried in one large town at least; but I feel that the parochial system can hardly be considered as perfect without the recognition of some such body.

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26. Our parochial system is so worked and arranged, that one part hangs loose from another: and the connection of one part with another is often, as it exists, but little manifest. Devotion and unity of plan. Unity of plan would throw a force into every one of these parts, which untried is hardly conceivable. If the education of children is looked at as carrying out the work of Baptism and Confirmation: if the latter be viewed as a step leading immediately to first Communion,

and all as the first steps of a holy series going on to the end of life ; “ from strength to strength,” until the soul appear “ perfect before God in Sion ;” if first Communion were viewed as the introduction to a systematic life of rule and discipline, to be continued to the end of the spiritual warfare ; and that life of discipline thrown into close connection with other parts of the religious life of the parish, daily prayer and weekly Communion ; what life and energy, what reality and point, each part would receive from the other, and how much the priest himself would be urged on to his work, by seeing that his work consisted of links and chains, not one of which might be dropped. The smallest sphere of labour and the smallest population, would afford scope and room for the energy of the most devoted spirit, and the power gained by unity of plan and system of action, would considerably make up for the apparent difficulties of large and over-populated places. No clergyman with a hundred souls would feel at a loss for a full occupation of time, and none need sink under a withering despondency on account of the number of apparently distinct works which appear starting up on all sides. The mere fact of connection simplifies separate parts ; and a few actions to be performed without reference to each other present a difficulty which passes away when one is made to blend with the other, and the full performance of the first is only achieved by passing on to the second. It is true that no life is less definite, and more at individual will, than that of

the parish priest ; and yet none ought to be, and might be, more rigidly systematic ; but the system must be self-imposed. The man of public business and trade is bound by rules, according to which he does his duty or neglects it ; we have no such call externally, but that is no reason why we should be without one ; few men are with decency so able to leave their work as the parochial clergy ; every call to a public meeting can be attended to by them with an ease found in no other profession ; and yet none ought to be so tied to their work. Few men are so often heard to complain of want of definite plan, or have more hours at their disposal for relaxation ; no other sphere of life in the world will so easily admit of this ; and the man in any other sphere who would attempt it, would immediately sink in his professional position as unfit to gain a standing. Then why should the clergyman, who has the care of souls, whose advance or retrogression is a work of much peril, be absent a week and often a fortnight, while the tradesman cannot undercalculate by one quarter of an hour the call on his time ? The very way in which the proverb “of a clergyman’s fortnight” has become familiar, shews that the work of a large part of the clergy has dwindled into the performance of services on Sunday. Are there not infinite vocations from Sunday to Saturday in which we must be fully employed ?

It will not be an unusual case to find the Sunday a somewhat weary and pointless day to a clergyman

when the immediate work of the services is over, because they have not yet found in schools and individual souls the amount of labour which would engross and interest them. It seems no uncommon case to find men complain of so little actual, definite, and compulsory work in parochial routine, that they are compelled to find for themselves other vocations and employments, when they have themselves created the vacuum by throwing up parish education into the hands of another. The study of Church architecture and music, editorship and secretaryship, must be the relaxation only, not the primary pursuit of the man who holds the cure of souls. He has a higher call than all or any of these, and if some have thrown themselves into these, they have surely neglected and cast aside their own true and high vocation. Each man has his own work, let each man do it.

Nothing will be more beautiful and pointed than the life of the clergyman, if he once realizes his individual relationship to each individual soul under his charge. Each service of the Church will be a centre round which will circle a hundred incidents. The reception at Baptism would be realized as the beginning of a long series of events, which through life would be affected by the services of the Church. Many circumstances of the child's life would tell towards the formation and completion of his spiritual character: illness would be a link within the chain, and the visit to the cottage of the sick child would be but one of a hundred opportunities of

carrying on the spiritual management of that soul : each fault would be an opportunity of applying the reproof and chastisement needful towards forming the character required. When illness threatened death, what force would the mention of the name in the prayers in church receive, by the case being one thoroughly known and realized as an object of individual regard and affection. The school prayer would call to the mind of the children, and the mention of the name in church would do the same for the adults, that the illness was a real act of God's providence towards a member of their own body ; and when death did at last sever the link of visible connection and intercourse, what force would not the burial-service and the quiet assemblage at the churchyard grave gain, when the person whose remains were to be interred was one felt to be related to all present by his nearness to the heart of their minister, the common parent of all his people. Meaning would be elicited from services and acts, which now often stand out barely, and without point ; the life of the individual would become the context and interpretation of each religious act and service. Let a clergyman once realize this strong personal connection with his people, and every scene, and act, of his parochial life, will become invested with interest and responsibility.

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27. There are still points we might dwell upon for Burial of  
the dead.

more effectually carrying out the parochial system. I have alluded just now to the funeral. It might be made a striking and important opportunity. If a point be made of its being decently arranged; if the children who may be present are taught to look respectfully on the last act of the earthly journey, and to stand round the grave uncovered, and to take actual part with their books in the service; if they are taught to leave the churchyard in an orderly manner, and to respect the graves ever after, a force would be given to the service, and a consoling realization of the Communion of Saints, which is continually thrown away in the hurried funeral, the irreverent gazing and indifference of attendants, the noise of children who come as to a sight, and the small respect paid to churchyards themselves at all times. We want our people to realize the Communion of Saints; we want them to understand that the departed still exist, and their memory is not to pass away. We want them to feel that there is a vacuum here whose object is in Paradise; we want them to connect those they have lost with their own daily journey to church, and as they pass the graves of those they loved, whose earthly remains rest beneath the shadow of the wall within which they once worshipped; we want them to feel it is as a voice from the other world, calling them from earth, and reminding them of the visionary store in Paradise, and daily telling them of souls who are waiting their arrival on the everlasting shore; what force the graves of a village



churchyard have to effect this! and how important it is that their dignity should be respected. How full of holy feeling is the little group which marks the resting-place of a whole family, its number year by year gradually increasing, as the infant rests by its mother's side, and the youth is numbered with his sister who died in her spring! Nor is this assertion far-fetched and unreal, the poor do believe it deeply and strongly; they do care to see the graves of their own respected, and they care to lie side by side. "The burial with their fathers," is a desire implanted in man, and the assertion referred to here will issue in a far, infinitely far, higher affirmation of the doctrine of Communion of Saints, and the resurrection of the dead, than any teaching of words can effect. As I said above, acts and rites do more than words, and the religious acts of parish life, its Baptism, its Confirmation, and its burials, are acts full, positively full, of the deepest instruction in Christian truth. The decent care of the churchyard becomes an important engine of good, and though in towns these weapons may be less available, there are generally some opportunities of greatly improving its state.

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28. Many more ideas might be suggested as to the fuller development of the social life of the poor in parishes, but the subject would be too long to do more than hint at here. The raising the dignity and holiness of matrimony by making a marked and

Marriages.

striking distinction between the marriages of those who have violated the laws of chastity and those who approach it holily and purely ; that distinction being perhaps in part made by the clergyman in person assisting at or absenting himself on the day from the home of the parties. Nothing of this sort would be thrown away ; the poor do value such attentions, and one reason that all these acts have so fallen in dignity and importance, has been that those who might have done it have neglected to give a grace and honour to them. The social condition of the poor, and with that their religious condition, must receive these attentions and helps.

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Wakes.

29. Again, the recovery of the original intention of wakes might tend to improve the social condition ; and the happy gathering of those who have been long absent in service in the old church of their Baptism, the altar of their first Communion, and the home of their childhood, would tend to attach them to the Church and to recall the simplicity of early life ; it would revive many recollections and associations most quickening in the midst of a cold dead world, and keep up the affection of children to parents, a tie so often sadly severed after they have passed from the roof of their early days ; it would bring them again into connection with their instructors in holy things, and would become an example to those who are yet to leave their homes for a busy and wicked world. The clergyman might

make it all this, and prevent its having charms for the dissolute and idle.

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30. There seem to be some striking defects in the character of those clergy who have aided the Church movement of our own day which calls for passing remark in such an essay as this. There is a want of manliness in many, and that bold and independent pursuit of the great object which characterizes the men of the world; there is an attention to minutiae, a singularity of regard to minor points, a frittering away of the power of their minds in conventional expressions and practices which tend to lower the general tone and caste of the man; and the form which the character results in, is very objectionable to that peculiarly manly spirit which marks the English people and the English poor. The use of conventional phrases will always tend to produce this result; it shuts up the moral and mental tendencies within too close and rigid limits, which destroy that boldness which is an essential feature of true Christian manliness.

Character  
of the  
Clergy.

The whole life of discipline and rule, and the being bound down by dogmatic theology, tends to reduce within limits that kind of independence of mind and thought which characterizes the world; and this is in itself wholesome and healthy; but there is no need to dwarf and cripple the energies and character by the recognition of limitations and

forms which are not essential, by which originality of conception, boldness of action, and freedom of thought are crippled and nearly destroyed ; it is a striking and painful fact that we find almost less originality and bold individual action among the clergy than any other body of men ; a greater willingness to tread in paths marked out by past custom, even when that custom is manifestly weak and infirm ; or when any step is taken towards a more original line, it too often ends in a result in which the smaller and less bold parts of the moral constitution are called into play. The clergy have not got their position in the world, and are not gaining the amount of respect they should.

We want heroism and the most real self-sacrifice among us ; we want bold ventures ; we want hazardous and decisive lines of action, to meet alarming and appalling evils which are the subject matter of our vocation.

The clergy must live more out of the softer and more easy scenes of the world ; they must not rest satisfied with being the most respectable part of the society they move in, nor with filling posts of general influence on weaker minds ; but they must themselves be of active and independent spirits, living protests against the corruptions and abuses of society and the world around them, blending the different ranks of society together, uniting and healing differences, and striking out continually new and clear lines to meet the cases of spiritual and mental destitution and corruption, which in a

day like our own can alone be met by bold and original action.

Surely we have a noble field of action ; surely human nature and the moral being afford a wide and ample space for justifying vigorous and decisive actions. If any men on earth would be justified in breaking through weak and unnecessary limits which common custom alone has imposed, we are those who will stand thus excused ; and in each man's own individual sphere he will find abundant opportunity of inventing. If men would a little allow their work to be their guide, and the wants and condition of their people to be the index of their labours, instead of thinking it at all times necessary to follow in a line already laid out by others, the result would satisfy them ; we want men to be rather less anxious to do exactly the thing which they think right according to a certain customary rule, than to attain the main object of their work, the salvation of souls : and when once the mind is free from this kind of trammel, the mode of operation will at once be simplified, as men will themselves daily and hourly suggest the best mode for their own treatment. Human nature is so variable, so dependent on circumstances, so ever-changing and fluctuating, that it is impossible to meet it except by a system of work which is elastic, and capable of adaptation to the wants of the mind and soul.

There is an absolute necessity that the clergy should meet the people on common ground. It

will be impossible to gain confidence unless men feel that those in whom they place it thoroughly understand and sympathize with them in every thing. Sympathy is necessary to confidence, and confidence is necessary to influence. When the poor feel that those who instruct and guide them are living a life far beyond them in comfort and ease ; when they see them moving in the style of society which in public teaching they appear to condemn, and seeking the very excitement they teach them to shun ; a feeling of repulse is created instead of attraction, and they shrink from those who would draw them to them.

It is a truth in history, that wherever real influence has been gained, it has been by the example rather than the precept of the leader ; and that the manifest self-devotion of the master has inspired the disciple with an enthusiasm which no amount of earnest persuasion could have gained without it : we whose vocation is worthy of a higher self-devotion and self-sacrifice than any other, must above all men take the same course. The looking for compensation to labour in the ease of society, and placing around ourselves that ease of domestic life which the poor do not possess, will immediately separate us as with a bar of iron from those we are striving to influence ; when we urge denial of life, and overcoming temptation, they will then perhaps unconsciously to themselves argue, that our freedom from anxiety and ease of living put us at an advantage, and that they do not occupy the



same ground in the discussion ; if our words are to recommend themselves, we must be prepared to share in all respects with our people the hardships of life, the late hour, exposure to weather, readiness to attend every call at any time, willingness to be at the sick bed for nursing or administering the comforts so needful in illness, and, above all, the consolations of religion, counting the calls of the world as indeed nothing in comparison to the spiritual calls of our vocation. This will inspire confidence and trust, and the affection which would have been otherwise chilled, the respect which would otherwise have been paralyzed, will flow on in strong and mighty currents, bearing men's hearts in the direction we could desire. The poor must feel the clergyman to be his affectionate friend, his spiritual advocate, his champion : and even more attached to his than to any other class in society. It must in short be felt that the clergyman's is a life not a profession, a matter of the heart not of mere science ; a work in which he is fully engaged with every deep feeling of his nature, not one in which he is simply following a custom and obeying a rule. If men fear that this kind of life would destroy outward respect, they will find that the real respect and deference, gained by true appreciation and affection, will produce a far higher and more trustworthy regard than any merely external marks of the feeling which is gained by distance, ignorance of each other, and fear. The respect which is willingly yielded by a loving heart is far more

valuable than that which is given as a matter of common custom to official position. No one need fear the freedom of real love ; it will produce spontaneously and freely all that is included under the terms good taste, courtesy, deference, and the like ; for, after all, these are the external offspring of love, and the usual instances which meet our eye are but poor substitutes for them, copies and imitations, because the love which would produce the original does not exist.

A clergyman must live only for his people, and his people must feel that he does do this ; till this point is attained, he will do his work but meagrely and unsatisfactorily ; he must actually feel that his great and absorbing desire is the bringing a certain number of individual souls to the seat of judgment ; that one engrossing thought and aim must exclude all others ; and desire of preferment, position in society, general and political influence, cares of domestic life, must gradually fade away as stars whose lustre pales before the advance of day, though they are still actually occupying their respective spheres. All or many of these may exist ; but they must be the accident not the essence, the bye-work not the aim of the clerical life : in fact, when once a man has realized a deep and inward interest in particular souls, this will be the necessary consequence ; that interest alone will be enough of its own force and power to exclude desires of change of position, and more extended and therefore shallower influence ; and a deep interest realized in the welfare of

others will tend to cast a shade over selfishness or love of personal ease.

There are many more parts which might be adverted to in the parochial life, and many of those I have referred to might be followed out more minutely ; the arrangement of village schools, and the question of spiritual counsel, might each be followed up into close and important detail. But the object here is to be suggestive rather than detailed, and to offer hints from experience rather than to furnish a code of rules. The two chief points adverted to, parish education and spiritual counsel, the education of the mind and the soul, are the two centres round which the whole machinery of parochial work must circle ; and while with respect to the latter many forms with which it is invested, seem a real hindrance to the gain of the reality, and should be deprecated ; on the other hand, men cannot too quickly disabuse themselves of the idea of its being un-English, dangerous, or questionable as a weapon of operation. It is not un-English ; for what the mind of the whole race of man yearns for cannot be excluded on the ground of nationality, and what every sect and class of dissent and religious movement has used with effect, cannot be declared alien to the character of the people. If rightly worked with full consideration of the character of the people, it must have its effect, and so far from producing an effeminate, slavish, and dependent character, it will result in one which is the exact contrary, from the fact of

its freeing the conscience from the burden of unrepented and consequently enslaving sins: it will thereby enable the whole character to rise in manliness and true energy, and will lead it to the full realization of its hitherto misunderstood dependence on God. And this tendency leads to an intense desire after reality, and practical work, and dread and suspicion of every thing which does not directly and plainly accomplish its end. With this kept in view, those works and systems which have been found effectual to the religious life in the Church of other countries, will be found equally efficient and indispensable here, only divested of those characteristics which may give them the very force and influence in Italy which it deprives them of amongst ourselves. One thing to remember is this, one great portion of English character has ever thrown its religious energy into the scale of religious reformation, and the strongest of these movements has been Lollard or Puritan.

My remarks throughout refer more especially to the population of a country parish; but in such a sphere the great mass of our clergy are living: it is in that simple line that those experiments must be made which will afterwards be applied successfully in towns.

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Rector and  
Curate system.

The mode of carrying on parochial life seems to have been often mistaken. Instead of realizing it as a life of contact with souls and sympathies, it has

been viewed as a profession. The distance between the rector and his curate has only been equalled by the distance between all and their flock ; and the short stay which curates generally make in a parish leaves them, as a class, without influence on any body. The first rule seems to be for every man to do all he possibly can in his own parish towards carrying out his work himself, and if possible to work out his own scheme. There is a power in individuality of action and singleness of will which is beyond calculation. Few great works are done by divided action, and it is nearly impossible to get two or three so exactly to coincide with the will of one as to have the effect of unity of plan. There is a wholeness, a connection between parts, a close linking together of one point with another in the conceptions and schemes and acts of individuals which nothing can become a substitute for. This is true in all great works ; it is manifestly and strikingly true in parochial management ; one part of parish life hangs on to another ; one part relates to the other ; church sermons, school management, personal intercourse, all link on each other, and form one great chain of connection between the soul and God. They belong to each other, and they cannot well originate from more minds than one ; one idea has given birth to the whole, and one seed is the germ of the whole plant ; each parochial act hangs on the other ; and two minds can no more produce this unity of result than two separate germs can produce one bloom. The effect will probably result in a poor



imitation, or what is worse, in two schemes being at work on the same mind.

One remedy would naturally be the effort of each man called to an independent spiritual cure, to make it by self-sacrifice as far as possible within the limits of his own individual management ; and when this is impossible, rather to adopt the line of subdivision of the whole into its integral rather than its component parts ; on a larger scale, when it can be done, the division of parishes or assignment of districts might achieve the object, and when this cannot be done really, it may be done nominally. The usual method resorted to is, the division into the component parts ; the giving up schools to one man's care, and the visiting to another, the preaching to another. Now this destroys the view of the unity of idea and plan recurring through all the parts of parish work ; it forgets that the sermon is the result of the visiting, and the schools the preparation for both : but no parish priest can preach effectually without he is speaking to people whose intimate cases he knows. Otherwise, each work will become to a certain degree hollow and unreal ; the sermon will sink into an essay, and parish visiting into an irksome labour ; the school-room will become the scene of a tedious and cold instruction, carried on two or three times a week, on children who are looked upon as the children of a class who are thrown in the way of our responsibility, rather than a family of baptized children, who are travelling with us to their eternal home,



and to retain and gain whom is the anxious work of every day and hour. How can this be realized by a company of three or four men none of whom feel responsibility for the souls of the parish, or if one does from being the rector, if he takes up just that line of work which least tells on the minute details of the individual heart and character? Every great work in the world has been done by unity of will; the greatest men, and those who have achieved the noblest ends, are those who have gone to their work almost unaided by any other mind; the vast idea their own mind suggested was only intelligible to themselves, and would have been marred and ruined by the interference of another. And every mind that is devoted and earnest is capable of some great aim and end. If however such singleness of action is physically impossible, or for other reasons impracticable, then the remedy will seem to be in the real and true working of the diaconate. The master mind must still conceive and work out his own conceptions, and those who aid him must simply and *bonâ fide* help him in the line in which he exactly directs them. But where men are at work with curates, in too many places this is not the case; the delicacies and courtesies of society are conceded, and the pulpit or the school prostituted to false feelings of civility and attention; or if not this, there is no plan at all adopted. The powers of four or five men do not achieve what the power of one might if directed rightly, and the power of that one is paralyzed by the conviction that as he

The Diaconate.

has so many aids he need not bestow his full energy to the work. Nor is it uncommon to find that the system of distance, of official prudery, has crept into this relation of life, and the fictitious and withered relationship of many educational bodies between teacher and taught, finds its miniature in the restrained and distant intercourse between the rector and his curates; unreality anywhere is poor, weak, and powerless, and of all unrealities the official distance of those in place is ill-placed, and betrays real weakness and inability to achieve the object in view by any more open and honest process, but to find this spirit miniaturized in the great work of carrying out spiritual cure is truly sad. The work of souls is one which must unite in every holy energy and power those concerned in it, and cannot admit of being ruled by the laws and customs of the world. In proportion as the work on which confederated men are engaged is deep and real and earnest, in that proportion will all chasms between them be filled up, and the chains of their union be rivetted by closer and firmer rivets. The only distinction which would be admitted would be in the application of the rule of obedience, where the superior in spiritual power should stand in the position of one to whom the religious will of those under him pays submission. This would work well, nay more, it seems the natural and legitimate way of men working together on the spiritual wants of the people. But this must involve two or three important conditions. The head of such a body must be first in

self-abnegation, in giving up the world, in putting aside the fashions of society, in living the life of the secluded and laborious; he cannot be simply chief by having less to do, and in being able to indulge more in society because he has curates to do his work; he must not be one who counts certain works of spiritual cure the drudgery fitted for his assistants, while he only takes what he esteems the higher and more refined department of labour, under which heads we shall often find preaching, visiting the rich, and attendance on vestries, classed among the more elevated; managing schools, divine worship, and visiting the sick, reckoned among the inferior works left to the curate. This is surely inverting the two orders, and simply making spiritual cure important in proportion as it is superficial and on the surface, and unimportant as it is minute and deep, and consequently laborious and exacting. In fact, the spiritual work must be the reverse of the world's work, and inasmuch as the world offers its highest honours to those who are most highly elevated in place, he who stands the highest in spiritual cure is the man who must wish for least of the world's position and importance; whether it be in the division of action and plan, or in its influence on the people we are to work for, it is equally dangerous and paralyzing to adopt the kind of line I have referred to.

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It may be important to some that I should offer Spiritual  
advice in

some particular cases.

a few hints which are the result of experience in a country parish, as to the guidance of some of the more usual forms of sin which come under the attention of the spiritual guide; because nature being so much the same, the treatment which suits one class of character and disposition under certain circumstances will be in many respects applicable to similar cases.

In general, then, it will be found in bringing the poor or indeed any persons to close personal intercourse, that the first thing to be done is to realize to them that they are leading a life of religion at all. Vagueness will be one of the first features which will meet us; they have the idea that they are religious simply because they hold certain religious opinions, or recognise the fact of God's moral government, and give their assent to the necessity of certain religious acts. Some will be found simply satisfied with their freedom from grievous vices which mark the conduct of others, or with an intention to do better on some future day, when as they say "it is put to them," while they are living vague unmeaning lives; dreaming away their existence, and scarcely distinguished from the lower creation in the pointlessness of their life with reference to eternity. The object is to give such persons religious consciousness, to make their spiritual lives definite, by appointing them some act or other through which they may test their condition. Of course, the case supposed here is that of persons who are under no strong convictions, or sorrowings

for sins. If they are in a state of contrition, and really are disturbed on account of sin, the course to be pursued will be one of definite repentance ; but if, as in the greater number of cases which will fall under the notice of any person beginning to attempt this kind of work, the state of mind is one of deadness, and absence of all religious sensation, the course to be pursued will be one of offering point.

One of the first things to be done after realizing some consciousness, is to achieve the life by rule. Religious consciousness is the very thing which in some cases we wish to avoid. A man should be as little conscious of his religious actions generally as he is of being in good health, or possessed of a sane mind : but the case of our poor is peculiar in agricultural parishes, they are so utterly unconscious throughout their whole character, that it will be of the first importance to excite this feeling in degree at the outset. Finding, then, a man aware of no religious life at all beyond the recognition of God, of His moral providence, and the importance of certain religious actions ; our first step will be to open his eyes to the actions of his past life, and the greater sins he may have been guilty of in youth, or other periods of his life. These sins will probably have been committed without any idea of their criminality, and under the conviction that they may safely be classed under the head of misfortunes. The feeling will be common that the strong leadings of nature, common customs, and

the absence of intended harm to our neighbour, will be sufficient excuse and palliation for transgressions.

It will be necessary with such a person simply to act on some acknowledgment of his sin with regard to the future judgment, or his own responsibilities, by inducing him to do some one definite act daily which will require attention, and the slightest amount of sacrifice, and which will give him the conviction that he is acting religiously. Let that act be the kneeling down every evening before retiring to rest to say the Lord's Prayer, a habit, probably, which ninety-nine persons out of a hundred among our poor have never formed. Let him perform that act for one week ; and at the end mention the fact of having done it. Let each omission be exactly mentioned at the same time ; and having achieved his act for one week, let him go on to the next : he will take an interest in the effort, it will give him his first feeling of self-respect, his first victory over self ; it will give him a definite position in the moral world. His whole character will rise with that act. Let him take no step beyond this for awhile ; let him confirm this into a habit ; while he is doing it, he will rise in other respects, he will gradually fear to sin in swearing and drinking.

Let the eye be simply fixed on one act, and indirectly it will be fixed on nearly all others. The one moral act may be the one suggested above, or many others : if on investigation the chief fault of the person be found to be swearing, let the daily act



be an endeavour to check the habit of swearing, and this, with distinct and determined effort for one whole day, will tend as much as any thing to form a definite religious character, and give that very consciousness and self-respect which is so much wanted. Very often the best daily act will be one which has reference to a sin daily committed ; and the effort to check by some rule an oath or act which has become a strong habit, will tell remarkably in affecting and altering the character. The object is to get some one act done by definite rule and plan, which will require some vigilance ; some close study of self, that will give an opportunity of self-examination afterwards.

The point to be aimed at is some simple practicable rule, which can easily be accomplished by the person guided. The rule cannot generally be too simple. When this is achieved another may be added ; till by degrees the character of the man will be strengthened, and go on from strength to strength ; realizing a growing self-respect in a work which he clearly understands, and feels within his grasp. He feels what he does and can do, and the interest of doing a possible work carries him on with energy and spirit to accomplish it<sup>c</sup>.

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31. I have tried to give a sketch of a parochial life, and the mode in which the system might be applied

<sup>c</sup> I have here omitted the further remarks on spiritual instruction and placed them in the volume of Sermons on the Ministry.

to our populations. It has been but a sketch, for each head which I have touched on has been rather a suggestion for further development than an attempt at detailed plans. Of course no one must enter on this work expecting to see the results of his labour ; he may have that blessing, but it is the unwonted gift of God. He will find what the world will call disappointments ; he will labour long and hard at many cases which will appear at first to yield to his efforts, and will perhaps after years result in failure. Ingratitude, want of appreciation of motive, harsh constructions will continually arise, like cold winds, and chill the warmth of expectation and the glow of sanguine hope : petty jealousies, cases of meanness and unkindness in those on whom he has spent affection and interest, want of refinement and good taste, will continually create disgust and annoyance ; but we must judge of the poor by their own standard, and not test them by the pictures and refinements of our own minds. They have ways of speaking all their own, which are as true channels of reality, affection and gratitude, as our more sublimated modes of expression. We must remember they form the large class, and we are as one to thousands among them ; it would be highly unfair to discredit the reality of their good feeling merely because it did not find its vent in the modes of expression of a refined and educated few. Although we must not look for results or measure our exertions by the amount of success, still no man can work among his people with zeal and energy without

finding much to encourage him, and much to cause him gratitude. One peaceful dying hour, when on the pillow of death the rays of eternal light have found their way and resting-place through our instrumentality, will be reward enough for the labour of years; the last whispered gratitude which connects the peace of the dying with the guidance of life, or the last expression of affection which lights up the eye before it sinks in death, are our recompence; the return of confidence in the manner or open countenance of the school child, the sight of poverty chased away and joy and cheerfulness taking their place by the hearth and home, the brow relieved of its frown and the eye of its tear by words of comfort we have been able to offer, the penitence referred to our warning, or the communion received at our exhortation, the gradual elevation of mind and character of the child or the adult, the increasing numbers who kneel at the altar or worship in daily prayer, these are the clergyman's rewards even here, far, infinitely far above what he could expect, and enough to cheer him through years of toilsome and difficult self-devotion. Above all we must remember we have no choice left us, the entire devotion of every power, talent, and moment, is the heir-loom of the Cross, the commission given us by Him who spared not His own self for our sakes: He has laid that cross upon us, and we have nothing left us but to bear it joyfully; with that upon us self-seeking is indeed perilous, indolence in the highest

degree criminal. We cannot escape our lot ; there is a sufficient grace offered and an abundant pardon for our short-comings when we are striving sincerely. Only let us devote the same singleness of purpose, the same zeal, the same manly energy, the same wisdom, the same boldness and originality of action to the glorious and ennobling work before us which men devote to the wealth and honours which fade to-morrow, and we shall not regret it in the retrospect of eternity. No vocation is so great and elevated as ours ; we deal with man in his highest capacities : the statesman applies himself to his social life, the orator to his rational powers, the poet to his imagination, and the philosopher to his moral being ; the physician, the historian, and the logician all apply themselves to some one or other part of his nature ; it is our lot while we may use the weapons of all these, to have committed to our keeping that with which each blessed Person in the ever-glorious Trinity is concerned, the heart and the soul of an immortal being ; and the crown to which we look as our reward is that which at His appearing the "Chief Shepherd" will give us, which "fadeth not away."

Let us keep it vividly before us through every day that the salvation of never-dying souls is our vocation ; the guidance, protection, instruction and comfort of those souls are our work ; those acts and words which will conduce to that end are the one absorbing object of our life ; before them all other employments, however clerical or sacred in the esti-

mation of society, in truth pale as the morning star before the rising sun ; however important and necessary may be the management of large societies, the membership of committees, political agitation, and vigorous protests ; however beautiful and true æsthetic services and dress, elaborate architecture, and refinements of manner may appear ; however valuable writings, the result of much experience and thought, may be to the world around, these are not the primary work of the parochial clergy ; winning souls to Christ whom He has given to their charge, is their first point of life ; before this all must give way, alike the ease of domestic life, or if need be, in some cases domestic life at all, the calls of society and the refinements of taste. There are many works the clergy are doing among those just referred to ; but great though they be, many of them belong to another province, and they will perhaps be better and more fitly done by the layman than the priest. Let each do his own work : it is a mistake for the priest to leave his own high sphere to do the work of another, however grave and solemn that work may be. Many an employment may be religious in its object and yet have no connection with the vocation of the priest, and one error of our day has been the imagining that every undertaking which has a religious aspect can alone be done by the minister of God ; the consequence of this is that the work of laymen is badly done by the clergyman, and the priest's own vocation is forgotten or his work diluted. Let each do his own work in an

honest, manly, devoted manner, and then the diletantism and affectation too common around us, of devolving on another our responsibilities, often from a mock humility, or intruding into another's sphere with an affectation of conscious unfitness, will cease: it is a trifling which hard-working men of the world would not endure, and why should we? He that applies himself honestly to his own vocation feels fitted for it by the power given him, and needs to make no apology for what he claims as his rightful sphere of action. Building churches and restoring windows is not the work of the priest, and political agitation and the platform of the committee often will thrive better in the hands of a layman, while the very cause they have in view will be better done by the clergyman in staying at home and working on the souls committed to his individual care. If his object is freedom of teaching and power to instruct souls, he will be furthering his own object better by working his own school and being present daily in his own church.

The lives of our clergy partake too much of the spirit of the day, diffusiveness and want of singleness of aim. It is highly painful to go to parishes where clergymen professing Church principles are living, yet no bell calls to daily service, and they are found on the platform of societies, or on the stage of an agitation meeting. Surely the very point they have in view will be gained far easier in their school-room, and by daily prayer in their own church. It is painful to find clergymen who are fully alive to the value



of souls and the effectiveness of the system of the Church, yet merging the priest in the ecclesiastical architect, while three hundred poor children are left to a national school-master, and church benches are empty at daily Prayer, because the poor have not been previously exhorted to attend. It always does, and it ought to create a feeling of distress to enter a parish or a church, where points of minute detail in externals are attended to, and the hearts and souls of the people unheeded, the altar scarcely frequented, and the free seats empty.

The clergy do not understand the world's business; when they interfere with it they are generally manifestly out of their sphere, and from being on the ground which belongs to others, they gain contempt instead of respect. It is on this account it so often happens that the ministers of God incur the contempt of the statesman, the indifference of the legislator, and the suspicion of the man of business. They constantly are found in their spheres, and bring on themselves the just imputation of being absent from their own work, while the world are assiduous at theirs. In our own high and holy vocation we have enough to do. It is at the altar, in the church, in the school, and our retired chamber, that we shall be at our post, and dare the world to scorn or interfere with us. There we shall effectually, and only fully effectually there, prepare our people to meet the shocks which may be impending, and in laying a deep foundation in their hearts and minds, erect a temple which, with God's

grace, will endure the winds and tempests which are lowering over our horizon, and for which a reward is offered us as high above that of the man of merely worldly vocation, as the immortal soul we guard transcends in value the mind which is its handmaid, or the body which will sleep in dust.

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I have thought it better to take this opportunity of reprinting the remarks on education which I made in a letter to Mr. Gladstone.

Remarks on education have become in this day trite and proverbial, and to offer any thing which wears the face of originality is almost a hopeless task. The ever-varying form, however, of human nature will invest perhaps with a certain freshness any statements which are the result of even the smallest experience in her school, and the frequent contemplation of youth will suggest ideas as to its treatment which may not be useless.

It seems that the regarding education as the cultivation of the intellect, and an acquiring accomplishments alone, is a mistake into which educators have very frequently fallen; or if they have gone a step farther, it is scarcely beyond the addition of the formation of the taste to the above attainments. The creating distinct and strong moral habits—the close study of individual character—the watching minute traits, and striving to discover for what ends they were made and implanted, do not

seem to have been objects contemplated in the education of the day. The consequence is, that the intellectual and rational powers are strengthened and sharpened, and that is all; no moral impetus is given—no moral habit formed—no food supplied for the exercise of those powers when brought into operation. They are left to find their own support; and it is needless to say how often they imbibe poison, not food. Whereas true education surely should influence the will, and give it right tendencies—should form moral habits and direct the taste—should not be satisfied with bringing out works from the human machine of the highest capacity, but rather should aim at placing a main-spring on those works, and giving them an impetus in a right direction. The true subject-matter of education is the heart, more than the intellect.

Many causes may account for the absence of a more exact and individual mode of education. It takes time and trouble, and cannot be easily applied by one man to a large number. Besides which, it prevents the arrangement of children in classes, over which one system of management will be effective, and the dispensing with which involves considerable effort. But education cannot be education, in a true or high sense, without this. It appears from any observation of our nature, that each man is placed here with certain strong tendencies, capacities, characteristics, and constituent parts, all tending to a given point, which point they will reach only by being brought out, exer-

cised, and disciplined. Those ends of their existence are a work for the Church here, to enable us to fill a place in God's great system upon earth, and to fit us to occupy the position prepared for us above, by the perfection and discipline of our own individual character. But whatever the end intended may be, it is clear that, while all these propensities and tendencies are unheeded, while all are cut by one rule, while the same system is observed towards the reserved and the open, the innocent and the penitent, the cold-hearted and the affectionate, the result must be, that the whole character will be dwarfed and stunted; nay, more than this, that it will actually deteriorate, from the mere fact of having vast and violent propensities left without a fitting object for their application, or a safety-valve for their exhaustion; the result of which will be, that they will flow back on the moral constitution, and obstruct and hinder whatever wholesome developments may be in process.

The waste of human character must be appalling under this kind of method. We can hardly imagine what the effect might be of a close and accurate study of these inward indications and tendencies; how much, by God's grace, it might enable us, with the aid of the expansive and elastic system of the Church, to bring out high and great men; in short, how many might have reached an exalted condition, if only their propensities had been watched, and their particular lines attended

to. As it is, it frequently happens that, in the course of a few neglected years, there is scarcely a trace left of those paths which in childhood or youth so plainly pointed at distinct and elevated ends.

We may exemplify this in some such case as was suggested above. Take a boy whose mind is naturally irreverent, and deficient in religious aspirations, with perhaps a rationalizing cast, and place before him high motives, expect from him high acts: the effect will be to create disgust in him, confirm the predisposition to scepticism, and inspire a settled distaste for religion; and in the end you will probably have to discard him altogether, owing to his confirmed opposition to all that is right. But apply to that character a method suited to his capacities; approach him on lower grounds—grounds which he will acknowledge—appeal to him as a rational being, and, if possible, avoid so bringing forward high motives as to create a conscious repugnance in his mind, by which his aversions will become strengthened; address to him what he does acknowledge sympathy with, and you will gradually lead him on till his whole tone has become elevated, and high aspirations developed. It is manifest that such a process as this will require great patience and close observation; but without great patience, such a boy as this will be (as thousands have been) cast aside, though clearly there are elements of character in him which were intended to be educed, and which would, if attended to, have enabled him to fill that place in God's scheme for which he was

born. In every one there are those first seeds of natural character and baptismal grace, which, if duly cultivated, will produce that perfect Form which the individual was intended to become, but which, if neglected, will gradually dwindle out, to his temporal and eternal ruin.

Again: take other examples. In every set of boys, there will probably be one who is naturally ambitious, and conscious of an inward yearning after the attainment of influence, and the capacity for achieving that object. There will be, perhaps by his side, a boy of an opposite cast altogether, whose chief inclination tends towards ease, quietness, and irresponsibility, with probably a vein of vanity and trifling conceit about him. It would clearly be a mistake to treat these two under the same system: if it were one that suited the latter boy, it would injure the former; since the necessary check that should be given to the self-confidence and indolence of the one, would, when applied to the natural yearnings of the other, produce a baneful effect—it would either check the whole impulse, which was intended to have a vent, or that impulse would direct itself into another channel—would influence for evil, instead of for good—would spend its powers in corrupting schoolfellows, instead of in receiving discipline and strength, by which it might hereafter benefit mankind; or perhaps it would find for itself a sphere of apparent usefulness, misguided, and probably mistaken. We must guide tendencies, or they will guide themselves;



any thing like an enlarged scheme of education or Church discipline must find a place and scope for every class of character and energy ; nothing must be neglected which has a trace of God's creative or regenerating hand upon it, since each trait of disposition is, as it were, His finger pointing in one direction, with the words, " This is the way ; walk ye in it."

We might instance another case. There are dispositions in which love and affection are so powerful, that, if appealed to, they will lead the child to almost any acts of obedience and patience. These tendencies should be noticed and directed ; it would be absurd to treat a boy possessed of these feelings, and one who was destitute of them and unconscious of any of the kind, in the same manner. The power of love is placed in the disposition for the sake of being acted on, and made the instrument of good to the possessor ; and that in such degree, that, if neglected, it will become a curse rather than a blessing. Such a boy yearns for an object on which to bestow his power of affection ; he very likely found it in a parent or brother at home ; but that home once left, he too often seeks for it in vain in school or in the world. The educator may become the object ; he may place himself as the point which may receive and exhaust that affection ; he may work through it as a most powerful means of reaching the final end in the education of the youth, the attainment of obedience and discipline. Such feeling, once evoked and worked through,

becomes an instrument of indescribable power, far, infinitely far, beyond the influence of fear and terror. The eye of the teacher may become the index of his mind and feeling towards the boy ; a glance may impart forgiveness, and receive in return the reciprocal expression of satisfaction, obedience, and peace. It would be quite impossible to use the same treatment in the same way towards a boy of cold and unamiable disposition ; he would neither understand nor thrive under the process ; it would take the shape of the worst of unreality, and create disgust and aversion.

Simplicity and guilelessness of character need, in the same way, the most anxious study and careful management. While in most characters you have to create consciousness and self-confidence, in the simple you have continually to be on your guard, lest you give a consciousness which will be far inferior to the existing condition of instinctive goodness.

In short, the educator must be guided by nature in the choice of his weapons and the mode of his attack, and not blind his eyes to all natural hints, and, by fusing all traits of disposition into one, apply one system as the panacea for every moral evil.

While certain points of the moral constitution will be the better for an expansive and united system, other parts require the most delicate, minute, and critical care. Any true plan of education must recognise and act on both of these principles.

In any number of boys there will be found as many different characters as there are individuals ; and the more each is watched and brought out, the more apparent will the difference become ; these manifest hints of nature are not to be passed by ; it is acting in direct opposition to the only guiding hand we have in this matter, to take no notice of such tendencies. It is impossible to apply the same rule to the naturally vain and the naturally diffident, to the energetic and the indolent, to the truthful and the equivocating, to the youth possessed of high spiritual aspirations and to him who is scarcely open to the appeal of the lowest reason, to the strongly sensual and to the pure and intellectual ; the same teaching, the same discipline, the same words, the same reproof, the same encouragement, may destroy the one and save the other.

Another essential mistake has been made in the working of education, resulting from the idea on which men have acted, of the entire corruption of each part of the whole human being. Some men appear to think that our nature is so utterly vitiated, that there is not one high or good feeling left to which we can hope successfully to appeal. Among other evil results of which view is, the impression that correction can never be applied to the moral character, except forcibly and against the will of the recipient. The higher, truer view is, that there are distinct leadings to good in every one ; if not, we ignore baptismal regeneration and

the image of God in man. While there is a witness of the Divine Being within us, we must appeal to that witness ; while there is a response to the invitation to wisdom, we must strive to gain it ; while the moral ear is left, we must address it ; and if there be aught in baptismal grace, God has a witness in every heart and a response in every soul. The object of true education must be to work through these inward agents and advocates for good. No man is left without God's witness ; consequently the educator should always appeal, if possible, to the inward approval of good ; and that appeal should be suited in proportion to the degree and kind of good which is inherent in the educated. If the boy be open to a high sense of holiness and devotion, let the educator address that sense ; if, as suggested above, the irrationality and misery of a sinful course be the highest view the boy is able to take, he must found his claim to his attention on that inward conviction. Let him be real, honest, and earnest in his claim upon his ear, and there is scarcely a boy on earth, unless he has been allowed to go to ruin already, who will not listen. Goodness, in spite of all corruption, does recommend itself to every man's reason ; no one admires vice as such, and for its own sake. Baptismal grace and Conscience are still authoritative voices within us ; and to pass them by as if they were not so, is a distinct act of unbelief and irreverence. With this view the educator should, if possible, gain the consent of the boy's will to

each step in the process of education ; for instance, let his attainment of knowledge be founded either on his sense of duty, or his appreciation of the intrinsic value or interest of such knowledge ; let his religious acts be, if possible, regarded in the light of privileges more than duties ; let his will, if it be possible (and it is possible), consent even to the reception of punishment, viewed in the light of a chastisement corrective of evil, and aiding to the attainment of real happiness. I do not hesitate to say, and I speak it from experience, that most boys will go through threefold the actual privation of bodily pleasure, and the endurance of personal discipline, under the idea that these punishments are pleasing to God, and really preparing them more for that condition to which every high feeling within calls them, than they would if they viewed it simply as acts of external restraint, having no reference to their real well-being. Surely every view of punishment we gain from Holy Scripture is of this nature. Let the educator, if possible, apply it in the position of a father and of a spiritual guide rather than of a school-master ; let him shew the boy that he sorrows with him, not that he triumphs in the possession of power over him ; and that while he suffers with him in his fault, he will not rejoice till penitence and correction be complete. The boy will realize a confidence in his guide, will actually trust him, and so consent to his punishment that a blessing will be diffused over his whole moral being.

I do not fear to assert, that there is not one boy in a hundred who is not open to this method of dealing. The fact is, boys have been too often made to feel that they are mere machines, butts for the exercise of arbitrary power, and that they were taught by those who had interested motives only in the work, and no real concern in their temporal or eternal welfare. In the exercise of the one method, I believe boys will cheerfully go through the highest acts of suffering without resistance, whereas, under the other, they will scarcely consent to the least expression of authority without compulsion; the result of which latter is, that a double character is produced,—a conscious desire to be free from what is an irksome restraint, a continual smothering of every little whisper which seems to recognise the truth of the plan adopted; instead of (which is quite possible) the mind of the boy and his teacher being carried in one channel, so that the closest of unions is realized, and the deepest reciprocity of affection gained. There will, of course, be exceptions to this rule, and cases which will require force and coercion, where the consent of the will cannot be gained; but these exceptions will be comparatively few.

The reason for all this, which was referred to above, seems plain. The child is, of course, by Baptism, a born saint, possessed of a heart which is continually, till sin has ruined it, suggesting holy desires, counteracting the evil suggestions of



an original nature, and struggling to rise through all obstacles, as water to its level: he must, therefore, be treated as ever under the influence and direct guidance of the Blessed Spirit. Take this for granted, and expect to find in him such relationship; the whole process of his education will be affected, and in many respects materially altered by it from that which we find so commonly in use. If a child is treated as a matter of course as wicked, it tends to make him so; he forms his view of himself to a great degree from what he sees the opinion of him to be; and having once discovered that he is suspected and distrusted, and expected to act wrongly, he will become accustomed to that idea of himself, and shape his own conduct on the type thus presented to his mind's eye.

It is a truth in human nature, that children and the great mass of mankind have but little knowledge of their own characters and dispositions, and quickly form that idea about themselves which is suggested by the conduct of others towards them. They see themselves, as in a mirror, in the treatment they receive; they become accustomed to a view of themselves borrowed from without, and on that view they act; they see it is taken for granted they will do wrong, and think they therefore must do wrong; they lose self-respect, and with that a large portion of the desire to do right. It is remarkable to observe how much a man's opinion of himself affects his conduct; how much he tests his acts and motives by the standard of himself; and this being true, it

is of the first importance to let a child see we expect good of him and not evil, truth not falsehood. In fact, it is an act of real irreverence to approach with any other feelings one who has received regenerating Baptism, and claims God as his Father. Not only does the taking for granted that a child will do wrong accustom him to the thought of it, but often it will actually suggest the sin we profess to correct. It is impossible to see fully how withering, how depressing and ruinous to the moral condition of a boy it is for him to discover that he is never treated with respect. Give him free scope, trust him, take for granted God's Spirit does speak within him, expect to find him holy and good, and he will realize to himself that he occupies a firm ground on which to exercise his inward tendencies ; his character will develope itself in that direction towards which his feelings guide him, and he will return to his educator that confidence he has received ; and it will be his delight to shew that that trust has not been misplaced.

There is an impression, and not an unnatural one, that this close observation and guidance of boys' natural tendencies will unnerve the vigour of the constitution, and destroy manliness of character. It is perfectly true, that where treatment of this kind is adopted partially, and without being fully and consistently applied in each and every part, this will be the result, and boys will become unhealthy from a continual tendency

to self-consciousness and an over-dependence on others; but this fault will reside in the educator, and the imperfect method in which his scheme has been applied and worked. *A priori*, we have no right to expect such will be the result, and experience in the few instances in which we have the power to read it, shews us that it need not be the case. Our original creation contemplates the gradual approach to a state higher than that in which we are born; that perfect condition, or the nearest approach to it which we can reach, must be attained by the application of each constitutional element of the character to its proper object. The subject of those tendencies cannot do the work for himself, he needs an educator; and the work of that educator is the judicious and close application of each part to its true end. The human being falls short of attainable perfection if the working out of one such constitutional germ be overlooked, and the youth thus neglected feels the loss of it throughout his after life. "The child is father to the man." We have no right to expect that the true aim of nature in the whole man is attained till the completion of this work on each of his powers, and in that completion will consist true manliness. The aim of nature cannot be imperfect, and if the effort to work out her hints results in an imperfect character, the fault must lie with the educator. Manliness and energy of character must, of necessity, be the points in the human being to which nature, as a whole, tends.

It has often happened that men who have used the kind of system advocated above, have worked it partially,—have allowed many of the seeds of the character to remain in an undeveloped condition, forgetting that the human mind which is incompletely educated is in a condition inferior to that which has received no education at all. The rough, uncultivated boldness of a savage will be more striking than the effeminate enervation of a half-formed youth. The former, left with no attempt at individual training or direct care, presents a feature of severity which is agreeable to the mind, when seen by the side of the contrast we have referred to above. Imperfect forms suggest the idea of failure, which is not suggested where no effort appears to have been made. But the perfect work of education will effect something of a far higher stamp ; and manliness combined with religion, generosity disciplined by personal denial, independence leavened by humility, will be more truly great and admirable results than we are often in the habit of contemplating. There is nothing abstractedly great or admirable in the youth who despises his mother—who denies any consciousness of a tender affection to the brother and companion of his childhood—who utters an oath to a schoolfellow, and laughs at saintliness of character evinced by acts of holiness and watchfulness. Still some men have fallen into the habit of admiring all this ; and even the good will sometimes wink at its grossness, or admire its seeming vigour and manliness, simply because this

kind of result has been seen in contrast with systems of educations, which, from their imperfect working, have resulted in producing a dwarfed and hypocritical character. And since any thing approaching to hypocrisy and meanness is despicable and odious, men will sometimes admire what is only good by contrast, and mistake it for abstract perfection. Any thing morbid, affected, or unhealthy in moral development, is odious ; and nothing so tends to produce these as a partial effort to cultivate the moral constitution. We could not bear intense light ; it would be painful, not pleasing. We need shadows ; and certain elements of character brought out, to the exclusion of others, produce actual injury, and a painful effect. Religious life in boys has continually resulted in an affected and restrained manner—an unhealthy and morbid exterior—the absence alike of the reality of the Christian, the cheerfulness of the boy, or the generosity and openness of the youth ; and this result has been attributed to the effort at religious life at all ; while the fault does not lie here, but in the mode in which religious education has been attempted, either by applying a system utterly alien to the character ; as, for instance, the attempt to graft habits suited to the Italian mind on an English youth ; or by such injudicious attention to the individual case as tends, by excessive cultivation, to produce in the subject a manner full of consciousness, vanity, and unreality.

I have thus tried to shew the need of the particular study of individual character in education,

made the more important from the fact of our regenerate condition ; and to answer an objection often raised, founded on the dread of the formation of an unreal and over-conscious exterior. There are one or two further points, to which I would refer, affecting commonly adopted modes of education.

It is important to consider the delicacy with which the principles of love and fear should be applied in education. There is no essential advantage in compulsion, nor is there any superiority in the obedience which results from coercion exercised on an unwilling subject, over that which is produced by the spirit of love. Corporal punishment is a necessary evil, and must be acknowledged to be so by those who count it needful. It appeals to inferior principles and feelings within us ; feelings which are not intended to be called into play until those of a higher order have been appealed to unsuccessfully. The genuine love produced by gratitude, sympathy, or admiration, the love of approbation, respect for the approval of the good, are all of them feelings which rank higher than those of fear and shame ; and where these are used, the result on the general moral character will be, to produce a very much more elevated tone than is produced by these latter principles. This lower order of moral feelings is placed in us to effect the work which higher ones cannot ; but to prefer the former is inverting the order of nature. It really



seems wonderful that men should prefer working by means of inferior instruments.

Contrast the two characters which will be the effect of these contrasted systems.

In the one case, we shall find a boy viewing his instructor in the light of a natural enemy and an object of terror, instead of feeling towards him as one whose very presence inspires confidence and affection: his object will be to avoid and shun him, and to form a double life, a two-faced existence, one which may be assumed to meet the eye of him whose disapprobation is a matter of terror, but whose regard is undesired and unaimed at; the other face will be his real one, which he presents to his schoolfellows, and which expresses his true self. There can be no advantage in a double character; it is and must be an essential evil.

This feeling existing towards the instructor, a distaste is created for all the subjects in which he is brought into connection with him—knowledge becomes uninteresting, and all study insipid. The very objects which should excite the keenest interest, and would do so, if not placed before the attention in a mode which inspires aversion and distrust, become dull and irksome.

There may be a certain apparently rough manliness produced by this treatment; but is this to be gained at the cost of all the higher and better parts of the human character,—confidence, generosity, and truth? Besides which, the contrary mode of dealing is perfectly consistent with all we can desire of severity and vigour of mind.

One result of this state of things will be represented by the following illustration :—A boy comes to school with every holy feeling in embryo, encrusted in natural diffidence and boyish reserve ; he finds no one to sympathize with the faint efforts at expression which these latent feelings seek, since distance and fear have been at once established between himself and his teacher. It needs the deepest trust to enable him to refer his feelings to another ; and this trust is the last feeling which that distance has inspired. The seed of good soon dies within him ; he feels repulsed, checked, and thwarted, instead of led on and encouraged ; and the calls to every vile sin and profligate course to which the open vice of his schoolfellows invites him, find a ready response from a mind already prone to evil and conceived in sin. This boy, full of tender feelings of affection, of delicate respect, of a keen conscientiousness, which has been nourished with care by a parent's hand at home, would still love the objects which naturally attract his affections, and still pay deference where it was due ; but he comes to school and all these tendencies are crushed and blighted. His affections for home and the ties of family become objects of ridicule ; he dare not express them ; he soon himself joins in the laugh against the very feelings in another which were laughed out of himself ; and yet, strange to say, there is not one of the whole band of scoffers, or the object of their scorn, who does not feel himself inwardly conscious of the very same affections they

are leagued to decry, and which, if taken singly, and transplanted from the soil of school, they would again express, and perhaps glory in. Where is the use of this unreality—this mockery of the guiding hand of God within us? There follows a stiff, restrained, formal demeanour before his superior, which becomes the cause, as it has been the result, of suspicion, a natural aversion for his presence and control, a countenance which expresses, or but ill conceals, dislike, contempt, and an intention to deceive. It is rare that, through life, such a boy recovers any feeling of real regard for his master. He may look at him with a certain satisfaction, resulting both from the conviction that he is no longer in his power, and from the natural gratification every one feels in finding that he who has been the object of fear consents at length to recognise some common interest with him. But that is all. All this is unreal, false, and inferior. There is a higher condition for boyhood; there are higher relations which can be attained between the instructor and the taught. This is the effect of coercion, not of influence; of fear, not of love; it is a system of working through inferior motives, and appealing to inferior principles.

In the same way that very boy who would feel drawn towards the aged, the person in authority, or the afflicted, with feelings of deference and respect, is induced to violate all these feelings, and to count himself worthy of his position as a boy, in proportion as he succeeds in damping and dwarfing them;

and this is the result of school-life generally ; and this heartless state of things, the absence of personal sympathy and affection in the educator has promoted. It does not follow that the allowing natural tendencies to come out will effeminate and weaken the character. It is morally impossible that the following out the very hints and guidings of the Divine creative hand in a child should injure and destroy that child's mind. It must be manifest to the most heedless that Nature does not guide towards an end that is fatal to her own object. "Nature does nothing in vain ;" still less does she implant tendencies in her highest subject-matter, the human heart, without definite intentions of good to the final character. It *cannot be* that the heeding these internal traits, the permission of affections, the full recognition of every more delicate feeling, should really injure or enervate the final whole ; it must be the fault of the educator if this be the result ; either he has developed one germ without attention to others which are intended to blend and counterbalance, or he has treated them all unhealthily and unadvisedly.

No man can think it a right state of things for a boy to make a mock of, or at least to slight, those very sensations which, in his calm moments, he approves and thinks right. This must result in duplicity ; and the fault here does much rest with the mode in which education is worked. Is it not, as we said above, that men seem to have felt it a necessary part of education to inspire an awe and distance at the first beginning of intercourse ? And

is not this a sign and confession of weakness and inability to achieve the object in view by the natural means? Respect and obedience are gained at once by moral worth and the dignity of goodness, added to the authority of position. The instructor who assumes a cold distance and stiff reserve towards his pupil seems to admit that he is too weak to work with real weapons, and that he must resort to the substitute of fictitious ones. What is the result? The loss of all ease and confidence at the time, and the nearly certain effect of indignantly bursting from restraint when a boy has seen through the flimsy veil, and found out the unreality of the adopted and fictitious power. The educator *must* have moral weight; of course there must be official dignity and intense respect inspired by position, but these must in no shape be the substitute for weight of personal character. The attempt to make it so will result in a poor patchwork. It is an anomaly to speak of a man without moral weight attempting the work of education.

There is nothing more ruinous to a boy than the discovery of having been deceived, or made a victim. The result is to drive him into the worst excess of the opposite extreme to that from which it has been the educator's aim to divert him.

On the other hand, where a master makes a boy feel he cares for him and loves him, and does not shew a desire to create a distance between them—where he inspires confidence and respect, by shewing a sympathy with every portion of a boy's character,

the character which will result will have a very different complexion to the one described above. There will be an ease and freedom of manner, which always recommends itself to every lover of truth, and which is inspired by trust and a desire to be trusted, and, on the other hand, an absence of any over-intimacy and disrespect, from the real regard created by appreciation of motive and character. There will be a feeling that as no resistance is offered, as a matter of course no resistance need be opposed, and the desire to please will, from the very constitution of our nature, take the place of the desire to resist. The more irksome parts of study will become lightened, by their being new channels to the approbation of the instructor. Thus will a certain delicacy of refinement be produced, which only the appeal to high inward principle could produce ; and an openness and freedom of face and eye, which can only exist where there is perfect unity of character. There will not be the same excess of obsequious deference, because there will be no necessity to make efforts to *shew* what is known to exist. A boy will feel encouraged to confide his most interior difficulties to his master, unhindered by reserve or shame, because he knows he will not meet with repulse and distance. The sinful influence of companions will thus become counteracted by the far stronger one of the moral instructor and guide ; school will be divested of many of its worst and most alarming characteristics, and the embryo seed of Baptismal Grace will find a fitting soil for growth and perfection. The



result that will be attained will be that of order without force, discipline from moral influence, not from compulsory control.

It is only by such personal influence that the minute and delicate attention can be given which will check slight deviations to evil, without injuring or violating high and good feelings ; which will carefully avoid giving blame where blame is not deserved, and always give encouragement where encouragement is needed ; which will equal the punishment inflicted on a sin with the amount of that sin itself, and shrink from treating as equally heinous the accidental destruction of property and a breach of the Eighth Commandment. Nothing is worse than to allow a boy to feel that he is unjustly blamed. He is conscious that the amount of blame is disproportioned, and this impression once created, soon works on to entire self-exculpation ; our evil nature is ready enough to shelter itself under plausible excuse ; the sinful heart uses no sound logic in the deductions it draws from the premises offered, and entire self-exculpation is no uncommon conclusion arrived at from the premises offered by disproportioned blame. Of all species of correction, that which evokes the feeling of shame is, when misapplied, the most injurious. To call up the sensation of shame, when the intention of youth has been good, when the fault is one of accidental carelessness or natural infirmity, is of all mistakes the most fatal to true education. While misapplied blame is injurious, withheld encouragement and approval is equally so ; our na-

tures often need encouragement as much as check ; diffidence is as common as confidence ; distrust in possessed powers as frequent as overtrust in them. We often see these mistakes most fatal where youths are urged in a course of work utterly alien to their taste and capacities, and yet judged by the standard of those who are proficient in it.

The importance need hardly be pointed out of studying carefully the particular turns of each boy for the pursuits of after-life ; for manifestly that to which he has a direct tendency is the line by which he will probably most efficiently do his work as a member of the human society.

By the help of this kind of discrimination, many feelings which are now poorly and meagrely gained through force, would spring up freely and spontaneously ; and respect, obedience, courtesy, value for what was truly great, kindness, and self-denial, would be the natural offspring of the heart, and flourish with a health, a freedom, and an ease, which would present a striking contrast with the stiff and often hypocritical appearances of those which we so often see among youths of every rank in English society.

Of course, this mode of dealing requires effort, labour, and trouble ; but what subject-matter on earth so deserves that trouble as the mind of a Christian youth ?

There is one object also which surely should be kept especially in view in education, and that one which the practical teaching of the day, it is to

be feared, but little recognises or aims at ; I mean, the preservation of baptismal innocence. Surely, it may be, that a boy has never left God since he left the font ; has never *wilfully persisted* in the violation of conscience for one whole day ; Holy Scripture, and the voice of the Church of all times, would lead us to expect this. And there can, I should imagine, be none who have with any attention studied human nature, who have not known cases where prayer had never been given up, where the slightest deviation from the narrow road was always repented of with real sorrow, and where the mind, which had never been darkened by the shadows of accustomed sin, was living on in unconsciousness, governed by Grace as by an instinct, and presenting an almost astonishing simplicity from the mere ignorance of sin. In expecting to find such characters, surely Holy Scripture and every other authoritative voice would justify us ; and that such conditions do exist, the personal experience of many must have discovered.

The blessing of such characters in and to the Church is incalculable ; and may-be the reason we have so few saints among us, and so little elevated purity of motive, is, that we have so little made it our object to discover, preserve, and cherish the innocence of boyhood. How appalling it is to think of the wreck there must take place of this condition of mind in our great schools, where, in a few days, the purity of a child, which has been hitherto preserved by a parent's earnest care, is suddenly ex-

posed to all the diabolical influence of unblushing lust and unrestrained vice.

The close and tender attention such cases require can hardly be known, except by those who are used to the work of a deep religious education. The need there is of due discrimination; of caution, lest a consciousness should be produced where already there is an *instinct* far above consciousness: the exceeding importance of avoiding the imputation of a fault where there was really none intended, and thereby destroying the exquisitely simple structure of the moral power: these are all parts in the process of the guidance of the innocent, which require the most calm, patient, and anxious attention, and freedom from those fearfully antagonistic principles which every large school presents.

There will be a simplicity about this kind of character which will be most astonishing to an unpractised eye; and that so childlike, as to lead to the impression that it must be affected: whereas it is, in truth, that childlike mind of which our Blessed Lord has so awfully spoken as the essential Christian attribute. This spirit has been, in the darkest day and the most neglected condition, preserved, and has resulted in a similar character in the man to that which had begun in the child. How important it is that such characters should be preserved and cherished for the Church, standing in such need as she does in this our day and this our land! It is an alarming contemplation, that God's work should be so marred, as it must often be, by

neglect and carelessness on the part of those into whose hands the work has been committed, and of whom, "when He comes again," He will require it.

In the same way, there are features in the character of the penitent which need the calmest and closest attention and care. There are intense yearnings after self-devotion and self-abnegation, strong desires to own utter worthlessness, in the hearts of boys who have fallen, which, if heeded, watched, and guided, may result in the intense love of St. Mary Magdalene or St. Peter ; while, if left, as they generally are, to themselves, they will wear out presently, and, from the mere fact of their having existed, will leave the mind seven times worse than they found it. The force of ridicule, the impossibility of finding sympathy, the ignorance of the meaning of their condition, the natural reserve of boyhood, will all co-operate in raising a barrier which only the most anxious care can hope to destroy.

How awful it is to think of these desires and feelings being implanted by God, with a command to His ministers and educators to heed them, and yet to know that, in nine hundred and ninety cases out of a thousand, they are never heeded, and, from neglect, never find that object for which He intended them ! Of whom will they be required ? Who will be responsible ? Surely those to whom the charge has been given, "Feed My lambs." For although His grace alone can effect this work, still

it need not be shewn to any one that His grace operates ordinarily through channels which are in our hands, and for the use of which we are answerable.

It may be objected to all this, that the experience of the past has been sufficient to shew that boys will not bear the freedom of treatment which I have advocated, that they will abuse so large an amount of confidence, and that the attainment of any effective discipline will be incompatible with such a principle of trust. But surely the answer may be given with truth, that it is but in few instances that this system has had fair play. So strong has been the impression that it will fail in attaining the desired object, that scarcely more than a few educators have had the courage to break through the limits imposed on them by prestige.

A few instances are on record of singular success in the work of education, where that word has been taken in its highest sense, viz. the formation of moral habits, and inducing the will to admire and choose what is good, and to pursue it for its own sake. In each of these cases the slightest attention will shew, that in proportion as the work has been successful, it has been through the application of a strong personal influence, by the illustration of the inculcated principle in the life and conduct of the educator. The names of Arnold, Wordsworth, and Coleridge are still not only fresh in memory, but represent, in some of the cases, men who are still living to give energy to their work.



Most men who feel greatly indebted to a public school education will discover that that result was at least as much owing to the individual teacher as to the system ; or, to speak more truly, it was the system applied and illustrated by the educator, that did its work. There is in some minds a dread of the acknowledged principle of personal influence ; but systems the most perfect are, and must be, substitutes after all. They cannot have the elasticity of life ; they must be inferior in their power of working to the direct application of the human mind. They are substitutes, though, perhaps, necessary substitutes, where human infirmity, secondariness of purpose, and a thousand other incidents are taken into consideration. They must be viewed in the light of a code of laws and rules which are drawn up on the largest possible plan, and the best system will be that which admits of the largest elasticity consistent with discipline. But, after all, they do resolve themselves into rules made by men for the government of man ; so that, according to this view, we come to two kinds of education through the aid of personal influence : that which is struck out by the mind in immediate and direct collision with its object, and that which only reaches it through the medium of a code of rules which are professedly substitutes for a more direct intercourse.

Take the schemes of education which have been invented and set afloat in different days by minds of the highest order, and which at times have been

worked most efficiently, whether in colleges, schools, or other institutions more or less ecclesiastical ; we shall find that they did their work efficiently exactly in the proportion as they were in the hands of men, to work and apply them, who were adequate to their task ; and that there have been times when they have shrunk up into a mere barren and empty husk, without life or energy,—when they became unreal, and their existence well-nigh the cause of irreverence, from the fact of their being extended to the cases of youths who, while embraced by an exalted system, were leading debased and depraved lives.

Of course, the individual must always work through a system for his own protection and defence ; he must reduce his own work to systematic and methodised action—he will not work desultorily. But what is objected against here is, that which seems a prevailing tendency in the education of the day, that if a certain scheme is formed and set afloat, it will work itself out, even though little place or scope be given to individual influence. The life of true education is the personal influence and example of the teacher ; and in support of this, I appeal to facts as well as *a priori* reasoning. Facts—instanced in the cases of the palmy days of great schools, which have ever been the result of the great minds and exalted lives which immediately influenced them ; and *a priori* reasoning,—drawn from the expectation that the living mind must be better able to work on a fellow-mind than a set of

rules, however elastic, well digested, and comprehensive. Personal influence has always done the great work of the world, and it is to the power of living examples we attribute all the great movements, re-actions, and changes in the intellectual and moral creation. And if such changes are attributed to the existence, though well-nigh dormant, of schemes invented ages ago, and which have run parallel with the stream of human corruption, it will, I think, be seen that such systems have only really effected their purpose when they have been filled out by the lives and examples of the men of a passing generation. I do not object to system—it is self-protective—but to its being considered as any thing more than a machinery through which the educator applies his powers, his principles, and his energies. It is hard to love abstractions, still harder for youths whose minds are undisciplined to love a mere frame-work, however beautiful: we need something more tangible and visible before we can willingly love the path of discipline. It seems that the whole theory of God's dealing with us recognises this truth, whether in our moral or social life. The parent influences the child, not the scheme of domestic rule; this is to be used but as a substitute, and must recede in proportion as the parental influence can be brought into personal contact. Men must be governed by system when taken in the mass, simply because men cannot be brought into contact with individuals on the broad stage of life: the subject-matter of religion itself descended

from abstracts when our nature was assumed by our Blessed Lord.

It may be objected, men are fallible ; good men are few ; fitting men are fewer still ; there must be system which may outlive men, which may give permanence, and be proof against changeableness, which may suggest truth to the mind, which might forget it. This is no doubt true ; but what I wish to urge is, that whenever such system exists alone or prominently, it should be looked upon merely as for the time a necessary substitute, acknowledging inferiority and weakness, and that the less it appears throughout the history of every work of guidance, government, or education, the better.

It will be objected, all this will place the educator in a dangerous position. It certainly does ; but is not every man who occupies a high office of trust in a dangerous position ? Is not the priest of the Church in a place equally difficult ? and is that difficulty a reason for his deserting his post ? to which may be added the fact, that the greater proportion of educators are priests. It is true, beyond controversy, that he who undertakes the office I have suggested is in a place where every word must be weighed, and every action measured. But there is grace given ; and can any educator's position be viewed independently of its relation to God's aiding grace ? It is true that the chance of failure from false judgment, or from inconsistent life, is greater in the case of an individual than in that of a system. But in any fair average, is there not a greater

amount of actual danger from the deadness of an antiquated system, than from the chances of an individual failure?

As a matter of experience, has the opposite plan been free of harm? Have the systems of collegiate life, however good in their conception, prevented the walls within which they have been worked from witnessing the darkest profligacy, rebellion, and irreverence? and has there not been a continual danger of sin, from the fact of the constant opportunities offered, through holy forms and holy services, to those who were leading unholy and reckless lives? while, on the other hand, has not personal influence, when brought into play, always done its work in inducing goodness and morality; and through scenes of vice, have not good men walked, and shed light into the darkest corners?

I cannot feel that there is much force in any objection which might be raised, on the score of the evils which the fall of individual educators might cause. There must be infirmity in all human acts; and, do what we will, we dwell daily amid the choice of evils. High responsibilities call out energies and powers. Men become more elevated in life in proportion as they occupy high position; their standard becomes raised; leaning on system tends to depress the man. We are so made, that we are induced to rouse ourselves in proportion as we are expected to rise. It is, of course, after all, but one step in a ladder towards the only really influencing power, God's grace: but we must ascend

by degrees, and while human influence may be many steps short of the highest one, mere system is a step lower still. Every means is short of the highest one ; but if personal influence is to be suspected and thrust aside on the score of its being short of God's grace, and of its tendency to eclipse Him, the same may be said of every human effort. It is, after all, in this view, a question of degrees, and among these, personal influence does but take a higher position than barren system. It is the educator who is in fault if he suffers himself to stand between God and the individual soul ; and, after all, the same will be seen in every form of administration in which human operation enters as a medium. It is perfectly true, the Church is herself in part a system ; but individuals, in one sense, give her active and effective life. She is the necessary channel of a greater grace, through her sacraments ; but they are beyond our present analogy, since they form a step in the ladder nearer to God than His priest is ; but in other views of the Church system, it is undeniably true that her active energy has depended on the men who have ministered her offices, and swelled out her frame-work.

The objection to personal influence reaches no further than to the fact that, however good, this mode of education is difficult of application, and so that where it cannot be worked, of course system must supply its place. But there is no valid objection in this to the principle of individual influence in itself, but simply to the difficulty of its opera-



tion. It should be applied and carried out where it can be; it must not be paralysed, and crippled, and discountenanced, merely because it is difficult of application. Let each educator use it in his own sphere, and apply it where he can—in the parochial school, in the boarding-house of the public school, in private tuition, and in the relation of the college tutor to the student, it has been, and it can be, worked with full effect. Once tried by the few, it will soon be worked by the many; the light of one man will be the fire from which twenty others will kindle their own lamps; the idea once suggested, and the plan once seen as possible and successful, we little know how many are prepared to follow it. Men are injured by imagined impossibilities; they need to be shewn that things are not impossible. What man has done man may do. We must act more on faith; we must be less deterred by apparent difficulties. God will bless ventures made for His sake, and against the probability of worldly success. We little know what store of Grace He has in His treasury reserved for a more energetic life and walk of faithful ministration. To the attentive eye the page of educational history is rife with vivid interest attached to names of men who, from time to time, have given life to sleeping systems—have raised by their example a depressed standard, and, by the application of a vigorous personal influence, given a new turn to the educational energy of their day.

And noble is the field on which such an edu-

cator is called to play his part. The age of youth and childhood is the great nursery, the vast treasure-house of the Church of future days ; she has committed them to our care ; she wants all, she has a place for all, she has a work for all : the place must remain empty, the work must be unfulfilled, if her baptized children are not prepared to fill them.

She needs the innocent, the penitent, and the disciplined. She has her work which only the innocent can do ; she has her place which only the disciplined can fill. And the Church on earth is but the portrait of the Church of eternity ; there are various places there, and there are only certain of her children who can fill them. Those who were suited for a distinct sphere here, will probably find a similar one above.

The Church wants all kinds and shades of disposition to fill her places, and to do her service. The bold and the retiring, the loving and the calculating, the energetic and the cautious, all alike have a sphere within her system. They are hers ; she sent them with these dispositions in germ, from the baptismal font, she sent them back to the world strengthened and nourished by the Grace of the ever-blessed Spirit, and she said to ministers, parents, sponsors, and teachers : “ Go, prepare these various characters and traits to do my work hereafter.” And how little is it being done ! It is sad that human nature, though the greatest of all subject matters, is not more carefully considered ; and

while the material and intellectual worlds are made the subjects of vast and accurate scientific arrangement, the moral state of man alone, by far the highest of all, is left to the most irregular treatment.

The present day seems likely to present to our eye no small application of enlarged systems of education ; and already we have seen the effects of example set no long time ago working surely and safely on to a happy and hopeful end. The present seems the age of the regeneration of education ; the life of the boy at school points to a brighter destiny than it did in the days of our fathers. There is a vast heaving underground ; what it will result in, it is for other days to see ; that it should be watched and used by the Church is beyond controversy.

The larger, deeper view of education, the application of individual influence, and the attempt to meet the most latent sympathies and yearnings of youth, are points which are now daily and successfully aimed at. It will be done by the Socialist and the teacher of heretical bias, if it is not done by the Church. It is no longer a matter of choice. The more effective mode is in use ; and if we do not apply it through our own machinery, we shall lose our standing. This is a day of close struggle ; every inch of ground must be contested ; and the nineteenth century is not the age in which any thing like unreality and superficial systems will be

tolerated. The same spirit is at work through every muscle and vein of our social and political body. Education will no more bear the continuance of the unreal than any other part of human government. It is not the day when disease, ignorance, or holy offices can be made the means of accumulating wealth and earning a livelihood. A clear and steady ray of light has pierced the deepest recesses of the home of society; and whether for good or for evil, each object is brought out in vivid colouring to the eyes of millions. The hand which weighs actions and motives, holds the scale with a firmness which past generations have not been accustomed to. May the Church take up her position! It seems the day when all the powers of the world are on the march to occupy their portion of the ground on which they are to play their part in some near and impending struggle—a struggle from which no single portion of society will be excluded. Education will be one great weapon of the contest; and if the Church is to do her work, it must be by wielding that weapon. It is true that many places seem unfurling her banner, and occupying in her name their position in the educational field. Winchester and Eton are in many respects following the steps of the educational energy of a sister public school. We are justified in expecting to add Harrow to their number. The name of Uppingham is already reminding us of the latent power too long hidden within the walls of our old grammar-schools, and is raising the stand-

ard of a deep, religious, and real education. St. Columba and Radley shew us that the power to create and give energy to the created system is reviving among us. We hail with gratitude and joy all these tokens; they are among the first sounds of the trumpet with which the Church among us seems preparing to rouse herself to take her stand; and may we not sanguinely hope that the re-echo of their notes will ere long tell us that in our great Universities, in all our public schools, and many a grammar-school long forgotten, men are preparing to assert boldly their allegiance to the Church, and, by a close, anxious, and vigorous education, to send forth her children armed for the approaching conflict, in which they shall either live to assert her principles, or die to defend her right.









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